

**DR. SIDDHESHWAR VARMA
FELICITATION VOLUME**

Ed. K. V. SARMA



**V.V.B. INSTITUTE OF SANSKRIT
& INDOLOGICAL STUDIES
PANJAB UNIVERSITY
HOSHIARPUR**

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**DR. SIDDHESHWAR VARMA
FELICITATION VOLUME**

ਪੰਜਾਬ-ਵਿਸ਼ਵਵਿਦ्याਲयीय-भारती-शोध-ग्रन्थमाला—१३

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DR. SIDDHESHWAR VARMA FELICITATION VOLUME

Being a Collection of Papers presented to him
on his 90th Birthday

Edited By

K. V. SARMA

Acting Director



VISHVESHVARANAND VISHVA BANDHU INSTITUTE
OF SANSKRIT AND INDOLOGICAL STUDIES
PANJAB UNIVERSITY
HOSHIARPUR
1978

सर्वेऽधिकाराः सुरक्षिताः

प्रथम संस्करणम्, २०३५ (वि.)

प्रकाशकृत्

विश्वेश्वरानन्द-विश्वबन्धु-संस्कृत-

भारती-शोध-संस्थानम्

पञ्जाब-विश्वविद्यालयः

साधुआश्रमः, होशियारपुरम् (पं., भारतम्)



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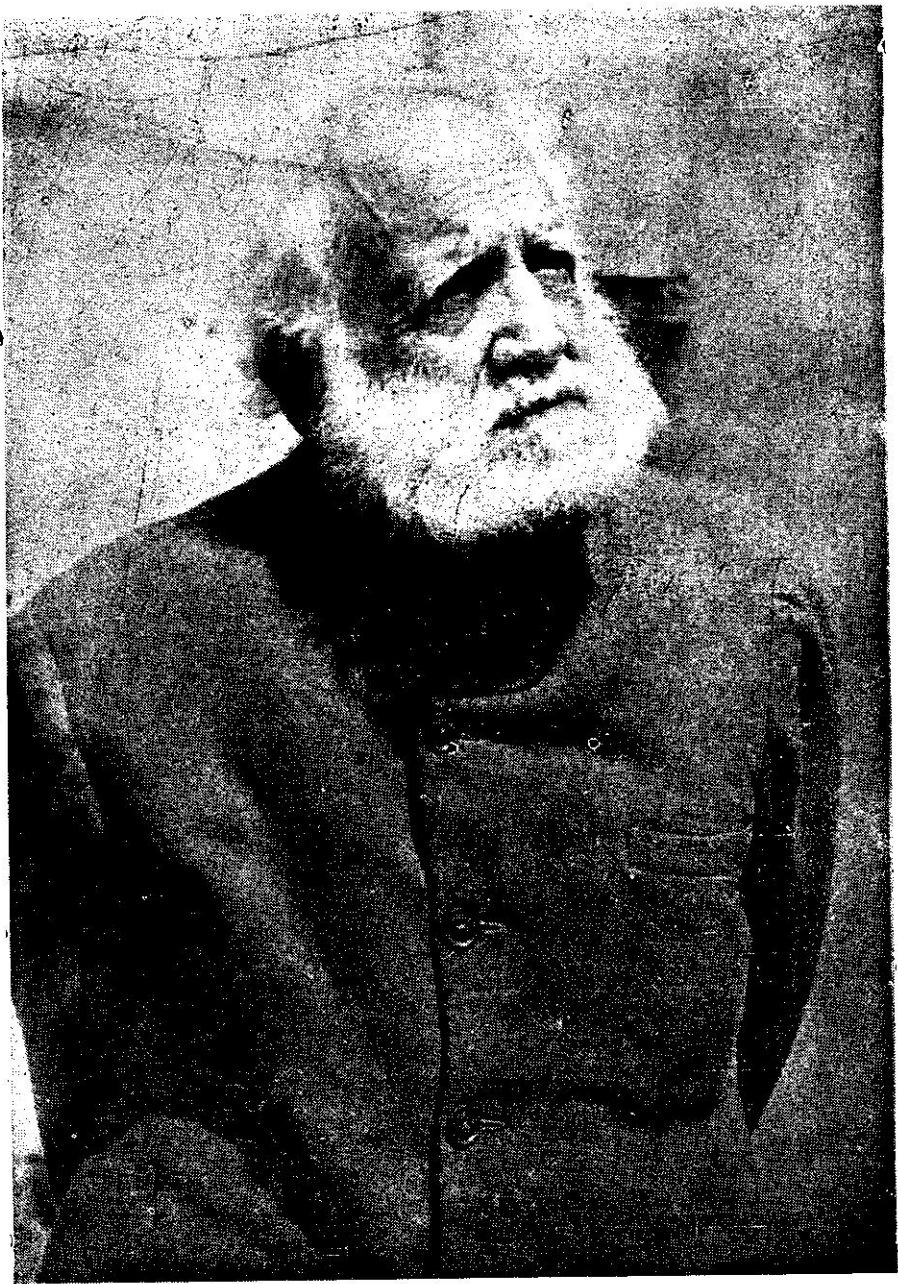
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DR. SIDDHESHWAR VARMA
(Born Nov. 3, 1887)
AT NINETY

DEDICATION

Dr. Siddheshwar Varma, the foremost among modern linguists of India, has just crossed ninety and the Vishveshvaranand Vishva Bandhu Institute takes this occasion to dedicate to this veteran scholar a bouquet of studies on language and linguistics, entitled *Dr. Siddheshwar Varma Felicitation Volume*. The connection of Dr. Varma with this Institute has been long and abiding, and is, perhaps, unparalleled in academic history. He found his counterpart in Acharya Dr. Vishva Bandhu, the Founder-Director of this Institute. The cultural intimacy and mutual appreciation between these two literary giants, which commenced about fifty years ago, in 1930, reached its climax in Dr. Varma's self-dedicatory letter, dated October 16, 1943, offering his services to the Institute, as its Honorary Academic Adviser, from 4th November, 1943, when he retired from service as Professor of Sanskrit at the Prince of Wales College at Jammu.

A matter of the greatest significance and lasting importance to Vedic and linguistic studies that emerged from the above connection was that the Institute began to function as the 'clearing house' for Dr. Varma's voluminous literary writings and academic correspondence, copies whereof were deposited in the Institute for further study and reference. Besides being a constant contributor to the *Indological Journal* of the Institute, Dr. Varma has dedicated to the Institute several of his scholarly writings.

Towards focussing attention on Dr. Varma as a man and a scholar, it was felt that, unlike publications of this type, the present *Volume* should contain only such material as have direct bearing to Dr. Varma and his work. The contents of this volume are, therefore, confined to contributions from scholars who had been closely associated with Dr. Varma, and so could write with authority on his life and writings.

Much of the voluminous academic output of Dr. Varma, which extend to nearly 20,000 pages, still remains in manuscript form. While these writings could be studied by scholars at this Institute, where they are deposited, the possibility of their being issued immediately in print is out of question. Therefore a 64-page classified and documented *Bibliography of the writings of Dr. Siddheshwar Varma*, incorporating in it all his published writings and also his unpublished writings docketed in about 175 files, has been appended to this volume.

This Institute has had the privilege, earlier, of bringing out two publications in honour of Dr. Varma, viz., the *Siddha-Bharatī or the Rosary of Indology*, in two volumes, containing 108 research papers on Indology, contributed by different scholars on the occasion of the sixtieth birthday of Dr. Varma, (Hoshiarpur, 1950), and the *Dr. Siddheshwar Varma Special Number* of the *Vishveshvaranand Indological Journal*, in 1967, when Dr. Varma crossed the age of eighty. We dedicate to Dr. Varma the present *Felicitations Volume* when he has crossed ninety, with the fervent hope that it will be given to us to present to him a sumptuous *Centenary Volume* on his hundredth birthday.

K.V. SARMA

Vishveshvaranand Vishva Bandhu Institute
of Skt. and Indological Studies,
Hoshiarpur,
Sept. 1, 1978

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सिद्धेश्वरपञ्चकम्



सुक्षत्नाभिजनोऽपि यः स्वगुणतः कृत्याथ वृत्त्या स्वया
जातो ब्राह्मणधर्मधारणचणः शर्मण्यसारस्थितिः ।
सन्तोषामृतपानजातसुहितिः स्वात्माहुतौ दीक्षितो
जीव्याद् वर्षशतं सुखं स सुकृती वर्मान्तसिद्धेश्वरः ॥ १ ॥

सूक्ष्मात् सूक्ष्मतरान् पदार्थनिवहान् सूक्ष्मेक्षिकाभिर्युतो
यः पश्येत् सहजं सदा नवनवान् नानाचमत्कारवान् ।
वाग्विज्ञानविमर्शकः स निपुणस्तत्त्वैकपर्येषणो
जीव्याद् वर्षशतं सुखं स सुकृती वर्मान्तसिद्धेश्वरः ॥ २ ॥

प्रज्ञा यस्य सती प्रभावजननी रोचिष्मती व्यापिनी
कालाभ्यन्तरिता कृतिश्च विमला मर्यादिता संयता ।
उत्साहः सततं च यस्य लसति प्रत्यग्रतापूरितो
जीव्याद् वर्षशतं सुखं स सुकृती वर्मान्तसिद्धेश्वरः ॥ ३ ॥

श्रौदासीन्यमिवास्ति यस्य निखिले सांसारिके स्वाढचके
सारस्यं सहजं च यस्य परमं विन्मात्रसंसेवने ।
स्वाध्यायैकपरश्च यः सुतपसा संसिद्धविद्याधनो
जीव्याद् वर्षशतं सुखं स सुकृती वर्मान्तसिद्धेश्वरः ॥ ४ ॥

आर्याचार उदारधीः सहृदयः सत्यप्रियो नम्रवाक्
स्वान्तध्वान्तनिवर्तने सुनिरतः सत्त्वानुसारी स्थिरः ।
शब्दब्रह्मसमर्चनैकपरमः शान्तरिषट्कश्च यो
जीव्याद् वर्षशतं सुखं स सुकृती वर्मान्तसिद्धेश्वरः ॥ ५ ॥

विश्वबन्धुः

DR. SIDDHESHWAR VARMA

A BIOGRAPHICAL SKETCH

By

D.D. SHARMA

Reader in Sanskrit, Panjab University, Chandigarh-14

January 1, 1965 was, perhaps, the luckiest day in the life of the writer of this note for, on that day, he had the good fortune to meet, for the first time, Dr. Siddheshwar Varma, a true ṛṣi and karmayogī according to the Indian concept and the king of Indian linguistics, as designated by Dr. Nizamuddin, Prof. of Persian, Hyderabad. Later, the present writer had the rare privilege of being constantly associated with Dr. Varma and to work with him for hours together for eight years which provided him with an opportunity to know that doyen of linguistics intimately and to observe his work closely.

Dr. Varma is shy of publicity and always tries to avoid telling anything about himself, though his life is an open book for any one who cares to read it. The biographical details given in the following paragraphs were collected by the present writer from Dr. Varma's elder daughter Smt. Sumitra Devi who had been looking after her father since the demise of his wife. The biographical sketch of Dr. Varma included in the *Dr. Siddheshwar Varma felicitation Number* of the *Viśhveshvaranand Indological Journal*, (6.1 : March 1967) enabled the corroboration of several details besides the addition of some.

Early life

Dr. Varma who has crossed the ninetieth year of his active and dedicated life was born at Rawalpindi (now in Pakistan) on Nov. 3, 1887. His father, Shri Ram Das Nanda, hailed from Tatrāl, a small village across river Jhelum, situated at a distance of one and a half miles from Kaṭāsṛāj, a place of pilgrimage in the district of Jhelum. He had four sons, Dr. Varma being the second, born sixteen years after the birth of the first son. Dr. Varma's mother Smt. Jamnā Devī was highly religious-minded. It is said that she underwent many penances and fasts for this son and celebrated his birth by getting a *Dharma-śālā* constructed at Katāsṛāj. The child was given the name Piṇḍīdās possibly because he was born at Rawalpindi.

As his father was a P.W.D. Contractor, who had to move with his family from place to place, young Piṇḍīdās had his early education in different schools at Kaimalpur, Gujrat, Rawalpindi, Jhelum, Gujranwala and Miyanwali (all in Pakistan). Hence, in spite of his keen interest in studies, he had to struggle for its continuance during his early days. It is said that his paternal uncle Shri Thakur Das was against his higher education, for he wanted Piṇḍīdās to become a businessman or contractor. The boy, therefore, used to avoid his uncle and select secluded places for his study, where no one would find him and report to his uncle. At the age of eight he had a severe attack of small-pox but, fortunately, it could do him no more harm than to leave a few marks on his face.

Though he received his early education through Urdu, at home he picked up Hindi and Sanskrit, and at the age of nine he could read out to his mother the Sanskrit text and the Hindi exposition of the *Bhagavad-Gītā*. Seeing him reading the *Gītā*, the womenfolk of the neighbourhood used to say that a *mahātmā* had been born to Jamnā (his mother). Delighted at her child's extraordinary brilliance and love for learning, his simple-hearted mother used to say that one day her son would become a scholar of world-repute. Prophetic indeed were the words of that pious lady !

Dr. Varma inherited many good qualities of head and heart from his parents. It is said that he took to his father in the matter of loud voice, physical fitness and indefatigable capacity for work. The strict discipline and orderly life are characteristics which he imbibed from his religious-minded mother.

Passion for Sanskrit

Dr. Varma was endowed with scholarly aptitude and love for learning, but owes his dedication to the study of Sanskrit and linguistics to certain events of his life. He suffered from repeated attacks of malaria during three years when he was a student of the graduate classes. He had then come across Ballantyne's English translation of the *Laghu-Siddhānta-kaumudī*. He was so much fascinated by that book that he used to read it in his sick-bed, with absorbing interest, when there was nobody to see him. He used to keep the book hidden under his pillow, lest somebody objected to his reading it and took it away from him. The study of that book proved a blessing in disguise for, it developed in him a deep interest in the study of Sanskrit grammar. This was followed by a careful

and repeated study of the *Siddhānta-kaumudī* with its English translation by S.C. Vasu which was being issued in instalments during those days. Being a student of literature, he had also developed an equally intense taste for English and Urdu literatures, in view of which his friends used to refer to him as a 'literary maniac'. On account of his excessive love for and mastery over Sanskrit he was called 'Kālidāsa' by his maternal grandfather and was addressed as 'Shastri ji', by his relatives, even before he got the degree of Shastri.

Another incident which made its lasting impact on him was his contact with Dr. Keshav Deo Shastri in 1906. He was influenced by Dr. Shastri's dynamic personality and encyclopaedic knowledge. He fully imbibed the exalted spirit and genius of that masterly personality.

He passed his B. A. examination from the Gaudan College, Rawalpindi, and M.A. in History from the Forman Christian College, Lahore, in 1911. Immediately after passing his M.A., he was appointed at the Shahpur Durbar, as the Private Secretary to His Highness Raja Sir Nahar Singh Ji and as tutor to Prince Śatruñjaya Singh Ji who later became the Rāja Sāhib of Bijwa (Oudh). But his insatiable passion for the study of Sanskrit compelled him to leave his job and resume the study of Sanskrit on traditional lines. So, in 1913, he appeared in the Shastri Examination and passed with credit. Such was his madness for Sanskrit that one of his brothers used to declare that the study of Sanskrit should be banned by law in the country !

Passion for teaching and learning

Dr. Varma's family was engaged in flourishing business in that region, for which reason none of his relatives was in favour of his entering service, least of all the quite non-remunerative service of a teacher. But Dr. Varma was not attracted to wealth or business and could not be detracted from his chosen path. So, soon after passing the Shastri examination, he took up a teacher's job in the Hindu High School at Gujranwala, of which he became the Headmaster in 1915. He soon felt that his administrative duties were standing in the way of his scholarly pursuits. So, in 1915, he left the job and accepted the Professorship of Sanskrit in the Prince of Wales College (now called Gandhi Memorial College) at Jammu, which post he held till his retirement in Nov. 1943. In this College, too, when he was offered the post of the Principal, he declined to accept the same.

It was at Jammu that he found the real opportunity for the development and display of his versatile genius. There, besides his teaching assignments, he was entrusted with the duty of delivering a special lecture on 'Religious instruction on secular lines', which gave him an impetus for wider and deeper studies in various cultures and philosophies. On account of his interest in this type of work, he was appointed Honorary Secretary for India of the *International Moral Education Congress* in 1923.

During his stay at Jammu he not only developed a keen sense for understanding the deeper meanings of culture and philosophy but also for acquiring a fairly workable knowledge of various languages, including German, French, Greek and Russian. It was this linguistic background of Professor Varma that gained him the 'Language scholarship' of the Govt. of India for higher studies abroad. He joined the London University with a view to pursue his researches in the discipline of Indian Philosophy for which he had already devoted four years to the study of Indian texts on various branches of philosophy and four years on Western philosophy. But knowing his interest and scholarly understanding of Sanskrit grammar, his professors advised him to take up linguistics for his doctoral dissertation. Consequently, he made up his mind to work on Sanskrit phonetics, which, in a way, was quite a new field for him. But the dedicated researcher that he was, he completed this stupendous task in the shortest possible time and was awarded the degree of Doctor of Letters in 1927 for his thesis on *Critical Studies in the Phonetic Observations of Indian Grammarians*. The thesis was later published by the Royal Asiatic Society, London, 1929, (Indian ed., Delhi, 1961). Linguistic giants like Prof. R.L. Turner and Daniel Jones have spoken of him as 'an outstanding scholar', 'a true lover of knowledge' and 'a wonderful linguist who had learnt ten Indian and eleven European languages'. It may be pointed out that while living in London he acquired a fairly good knowledge also of Latin and the Slavonic languages.

According to Dr. Varma himself, the turning point in his academic life was his two hours' meeting with Professor Jules Bloch at Paris in Dec. 1924. It was Prof. Bloch and his contribution to linguistics which decided the future course of Dr. Varma's researches in London as well as in India, which he still pursues with the utmost sincerity and zeal.

Returning to his homeland, Dr. Varma started on the most difficult and dangerous research expeditions to North-Western Himalayan

regions at his own expense for the collection of multifarious linguistic material. In the wake of these expeditions he could cover 27 Dardic, Kafiri and Pahari dialects. Besides publishing monographs and papers on some of these, he prepared exhaustive glossaries of these dialects which have been consolidated and made ready for publication. Dr. Varma's linguistic excursions resulted also in the discovery of the relics of a Dravidian dialect in the heart of the Kashmir Valley. These expeditions have also brought to light, for the first time, many linguistic peculiarities and affinities of these sub-Himalayan and Himalayan dialects which scholars were not aware of earlier. In appreciation to his pioneer work in this region, the Kashmir Government bestowed on him a *khilaat* (robe of honour) in 1964. Earlier, in view of his deep interest in the study of the languages of this region, the State Government had sanctioned, at his instance, the opening of a Linguistic Department at Jammu under his Directorship, a couple of years before his retirement from the College. But unfortunately it did not continue after his retirement from the service.

A versatile genius

Besides phonetics and linguistics in general, the studies which he had conducted on Vedic grammatico-phonetic manuals (*Pratishakhyas*) in connection with his D. Litt. dissertation, had developed in him a taste for Vedic studies. Pursuing this line of study, he published a number of papers on Vedic language and literature. After his retirement in 1943, he offered his services to the Vishveshvaranand Vedic Research Institute, and rendered valuable assistance towards the preparation of the 16-volume *Vedic World-Concordance* of that Institute, which was then at Lahore.

In 1947, when the V.V.R. Institute was shifted to Hoshiarpur, on the Partition of India, in the absence of proper accommodation and facilities in the V. V. R. Institute, Dr. Varma was prevailed upon by Dr. Raghuvara to go Nagpur to his Institute of International Culture, where he collaborated with him in his lexicographical undertakings. There, besides assisting Dr. Raghuvara in the preparation of an *English-Hindi Dictionary*, Dr. Varma prepared a reverse *English-Sanskrit Dictionary* of Monier-Williams. Dr. Varma's stay at Nagpur lasted three years, from 1948 to 1951.

On 2nd Feb. 1952, Dr. Varma was appointed Chief Editor, Hindi Terminologies, in the newly established Hindi Directorate, Ministry of Education, Govt. of India, at Delhi. In the new set-up he had ample

opportunities to bring into full play his wide knowledge of different languages as well as his versatility in respect of different sciences and branches of learning. The Directorate's *Consolidated Glossary of Technical terms* (New Delhi, 1962) was prepared under his supervision. In the words of the then Central Education Minister, Dr. K.L. Srimali, he was the "Founder of Hindi terminology in this country." On Sept. 1, 1960, owing to certain domestic circumstances, Dr. Varma had to shift to Chandigarh.

During his life at Delhi, besides attending to his official duties, Dr. Varma completed the rough draft of the *Summary of G. A. Grierson's Linguistic Survey of India* which was revised and finalised at Chandigarh and finally published in 1972-76 by the Vishveshvaranand Vishva Bandhu Inst. of Skt. and Indological Studies, in three volumes, containing about 1500 pages.

During his stay at Chandigarh (1960-72), alongside his other engagements with researchers and trainees, he commenced preparing detailed notes on technical terms from *Śikṣā* and *Prātiśakhya* literature, towards the preparation of an annotated *Index of Ancient Phonetico-Grammatical Terminology*. During this period he also made intensive studies on Pāṇini's *Aṣṭādhyāyī*, Patañjali's *Mahābhāṣya* and the *Coraka-Saṁhitā*. Some of these studies have already been published through different journals and felicitation volumes. The number and the variety of his research papers speaks of the wide range of his scholarship. Equally important are his contributions to Urdu language and literature. He has published a series of articles on Ghalib and as an Honorary Chief Editor of the Urdu Encyclopaedia (Linguistic section), which the Govt. of the Nizam of Hyderabad had undertaken, he made valuable contributions to it.

A linguist in the real sense

Dr. Varma is a linguist in the real sense of the term. As has been stated above, he had acquired a working knowledge of several languages before he visited England. There, he did not lose the opportunity of learning Latin and Slavonic, being the main classical languages of Europe. At Delhi he started learning Tamil at the age of 67 and in that language he acquired sufficient proficiency that he offered innumerable comments on the *Tamil Lexicon*, the *Tolkāppiyam* and the *Purāṇānūru*, which were highly appreciated by scholars in Tamil. At Chandigarh, he started learning Tibetan at the age of 80 and today he is able to interpret Tibetan texts without the help of a dictionary.

An institution in himself

Dr. Varma is not an individual but an institution in himself, in the true sense of the word. Even in his teens, when he was only a student, his friends, influenced by his way of working, had formed an 'Association of Thinkers' under his leadership, not only for philosophical discussions, but also for hard physical exercises and cold baths.

He is one of the Founder Members of Linguistic Society of India, and its organ, *Indian Linguistics*, as also of the All-India Oriental Conference.

While he was in Delhi, he was the central figure of the Linguistic Circle of Delhi where a number of scholars interested in linguistics and literature used to assemble periodically and present papers. A number of people received formal instruction in phonetics from him. The same was the situation at Jammu, too.

Again, when he came to Chandigarh, he attracted a number of University teachers and students, who attended his discourses, which gradually developed into an institution named as '*Śabda Brahma Pariṣad*'. Regular discussions on various subjects were held under its auspices. When circumstances forced him to leave Chandigarh and resettle at Delhi, a new institution under the name of '*Sammanana Maṇḍala*' has come into existence and regular discussions are held under its auspices. External members are also asked to send their comments on specific problems for discussion at the Maṇḍala.

Academic recognition

Apart from the 'robe of honour' presented to him by the State Government of Kashmir for his services to the languages of that region, he was honoured in recognition to his scholarship also in Sanskrit and Linguistics. Among them a mention might be made of the following :

1. Election as the Hon. Secretary for India of the International Moral Education Congress, 1923.
2. Election as the President of the Philosophy and Grammar Section of the seventh All-India Oriental Conference, Baroda, 1933.
3. Award of *Padma Bhushan* by the Government of India, 1957.

4. Award of the President's Certificate of Oriental Learning for contributions in the field of Vedic and Classical Sanskrit, 1967.
5. D.Litt. (*h.c.*) by the Panjabi University, Patiala, 1967.

Dr. Varma is, by nature, against any honour being done to him and is seldom prepared to oblige anybody in the matter. In fact, the abovesaid honours had to be thrust on him.

A thinker and philosopher

Being a successful teacher and researcher for a long time, Dr. Varma has evolved his own philosophy about higher education and research. In the field of education he is an ardent advocate of dialogues and discussions among the teachers and the students. He thinks that the real object of education can be achieved only if there is intimate relationship between the teacher and the taught, preferably through personal discussion, carried on individually or in small groups.

He is pained to see the mass of "careerists and degree hunters" produced by our so-called educational factories. He often remarks rather painfully, "Three types of people are enemies of this country—careerists, degree hunters and politicians." He is strictly against imparting knowledge to those who do not have the thirst for it. He often asks, "Why should knowledge be thrust upon a person who is not a *jijñāsu*?"

Similarly, in the field of research he is a great advocate of 'team work'. On the value of joint thinking, he often quotes a phrase from *Rgveda*, 10.191.11, *सं वो मनसि जानताम्* 'Your mind should know jointly'. The sense implied here, according to him, is that genuine knowledge is possible only when human beings think together. So, he asserts that if research is not to be made a toy, it must be carried out by a team of disciplined researchers.

The motto of his life is "Know all, serve all" and he, as a practical person, has given practical shape to it by studying the languages and literatures of all lands, races and religions. For him an individual is irrelevant in this vast universe. So in his engagement diaries he never writes the name or the address of a person but only the problem on which he has to discuss with him. For, he says, "I am after principles and problems, not after individuals."

Another *mahamantra* of his life is that "It does not matter where we are, but in which direction we move."

Although he has written thousands of pages, still he says, "I am more of a thinker than a writer." In fact, he thinks more than he writes, but the net result that he has drawn from his thinking is somewhat disappointing. For he says, "Linguistics ended with Pāṇini, rationalism with Buddha and internationalism with Guru Nanak."

Secret of his health and longevity

To day, though he has crossed ninety, Dr. Varma continues to maintain the vigour of body and mind which has always characterised him. His memory is still extremely sharp and he can quote offhand pages and sentences from books which he had read in his youth. He can recollect vividly and reproduce verbatim dialogues that he had with eminent personalities, years ago. He can recount the dates, days and timings of many important events of his life. His trained ears are still so sensitive that he distinguishes at once the sound qualities of the speech of any person conversing with him. Moreover, except once, in his life he never fell ill or took any medicine. When, while in the Hindi Directorate in Delhi, Dr. D.S. Kothari once enquired of him the secret of his health, he replied, "Want of excitement and fresh air." He always sits in the open and does not allow himself to be disturbed even on the saddest of occasions.

Dr. Varma leads an extremely simple and disciplined life devoted only to intellectual pursuits. He had developed the habit of self-discipline and introspection in his early youth. Even as a lad, he had set apart Sundays for going out for contemplation. His sense of punctuality and commitment is amazing. He calls himself a *muhūrta-putra* and is widely known for his punctuality in performing every act of his everyday life. There is a fixed moment for every action, even if it be of a routine nature. It is said that people in Jammu used to synchronize their watches by seeing him performing a particular routine. He has fixed times even for drinking water during the day. He would strictly stick to his appointments from minute to minute and would not allow any one to encroach upon his time even for a single minute. He would get up at 2.30 A.M. (now at 4.00 A.M.) and would go to bed exactly at 9.00 P.M. After 7.00 P.M. he observes silence and refuses to think of anything worldly. He has such an amazing control over his mind that in these two hours he is completely lost in the

Śūnya and is unaware of his own mortal self. From 2.30 A.M. onwards his time is booked for every single minute for such acts as the study of certain works, revision of certain classics, correspondence etc. He must attend to his mail at a fixed time only and would handle such letters only which he had to reply that day. According to him there is no sense in opening or reading a letter if it cannot be replied instantly.

Like his other activities, his food habits, too, are highly regulated. He takes his food only once in a day and that too at 7.00 A.M. It consists of fruits and milk products only. He had stopped taking cereals after the age of sixty but after 85 he had to re-start on medical advice taking two toasts or some cornflakes. But in all other matters his mission of life and the style of working continue to be unaffected.

In the end, we may repeat the prophetic words of Acharya Vishva Bandhu which he wrote in 1950 and repeated in 1967 while dedicating to Dr. Varma the '*Siddha Bhārati*' and the Felicitation Number of the *Vishveshvaranand Indological Journal*, respectively—
 "May this devotee and matchless hero of practical 'intellectuo-spiritualisation' witness, yet, many returns of his birthday so as to be an ever-fresh fountain of inspiration and ever bright beacon-light for an ever increasing number of his fellow travellers on the path that he has travelled so long and so successfully!"

FELICITATIONS TO DR. SIDDHESHWAR VARMA
ON HIS 90TH BIRTHDAY

By

PROFESSOR GAURI SHANKAR

554, Sector 16-D, Chandigarh

It has been my privilege to be one of the oldest pupils of the renowned teacher, Dr. Siddheshwar Varma. Both the teacher and the pupil were born in the nineteenth century. My contacts with Dr. Varma date from 1916 when I came to study Sanskrit under his feet at the Prince of Wales College, Jammu, (now renamed Gandhi Memorial Science College), which Dr. Siddheshwar Varma had joined in 1915 as Professor of Sanskrit. And, I owe to him all my ardour and enthusiasm for Sanskrit studies and linguistic research. After graduation, I came to Lahore in 1920 for post-graduation and later joined the Panjab Educational Service as a teacher in Sanskrit, Hindi and Panjabi, at the Government College, Lahore. Since 1920 both Dr. Varma and myself have been in regular correspondence on varied topics and problems of Sanskrit studies and linguistic research. Thus, from 1916 onwards Dr. Varma has been my friend, philosopher and guide and source of encouragement in my pursuit of studies.

While in the Jammu College, I took up Honours in B. A. and requested Professor Varma to lecture on Honours subjects. His remarks in response to my request are still ringing in my ears ; "There is no honour in taking up Honours if you want me to lecture," he said. This made me self-reliant and confident of myself, and I realised that self-help was the best help. What my teacher meant was that I should pursue the path of self-study (*svādhyāya*) and that he would be my guide. The admonition contained in the response of the kindhearted Professor was well meant and has stood me in good stead all through my life. With redoubled faith, I followed in his footsteps as a devoted pupil and carried out his instructions to the best of my ability—a labour that was rewarding.

His exemplary devotion to studies has been a beacon light for me. Again, it was his desire to go abroad for higher studies that made me follow him in that matter too. He used to say in his class, with much stress and emphasis, and in high accent, "Jammu or Germany for

studies.” He achieved his objective when he joined the University of London for higher research work as a Panjab Government State Scholar. That was in the twenties of this century. As a true follower of my revered teacher, I followed him and went to the University of Oxford as Panjab Government State Scholar during 1931-33. Thus I have followed him as his shadow, though I am no more than a ‘shadow’ and he the Reality of what a teacher should be.

Dr. Varma is a giant in learning languages, a stalwart among scholars, a savant among researchers and a lion among learners and teachers of linguistics. He is a man of ideas and ideals. His punctuality is proverbial. He exclaims *kṣaṇād ūrdhvaṃ atārkikāḥ*, that is to say, ‘It is no logic in a teacher to be late even by an instance or the wink of an eye’. He is a man of mighty mind, a master reviewer, and critic of books in many languages, including Tamil, Arabic, Sanskrit and several others, ancient and modern. He is a living encyclopaedia of *Śabdabrahman* whose secrets he has revealed through his penetrating study of the WORD.

Dr. Varma is a versatile genius, given to prodigious labour and prolific writing. In producing a *Summary* of the gigantic 18-volume, 11,000, pages *Linguistic Survey of India* of G.A. Grierson, he rivals poet Kṣemendra of Kashmir who made a precis of the Great Epic of India, the *Mahabharata*. In his preparation of the *Dictionary of Technical Terms in Hindi* for the Government of India, he vies with great Sanskrit lexicographers like Amarasiṃha and Medinīkāra. In his commentary on the *Śiṣupālayadhya* of Māgha (cantos 1-2) he emulates Mallinātha. In his *Phonetic observations of ancient Sanskrit grammarians*, he falls in line with the grammarians of the Pāṇinian school and modern philologists of the West. His contributions to research periodicals and cultural magazines are a legion and his reviews are a myriad.

Letters on academic matters from Dr. Varma, which I have been receiving from time to time, have always been inspiring, encouraging, suggestive and instructive. They have been thoughtful and thought-provoking, critical and informative, creating an incentive in one to grow in knowledge.

During his stay at Chandigarh, where I too was staying, I had the privilege of being his *antevāsin* and in pursuance of mutual arrangement, I regularly used to spend some hours on the last Saturday of every month, discussing with him problems of a linguistic and literary

nature. It was a unique opportunity to be with Dr. Varma and benefit from his views and reviews. One of the beneficial results of these discussions was Dr. Varma's undertaking, at my request, the preparation of a text-book on philology, entitled *Siddha-bhaṣa-vijñāna*. This work was to combine the virtues of Sanskrit grammar with the talents of Western philology.

Since Dr. Varma shifted from Chandigarh to Delhi, where I too reside at present, I continue to meet him at his residence where he works even at this advanced age of 90, as assiduously and energetically as he did in Jammu when I first joined his class more than sixty years ago, in 1916. May God bless him with long life in order to guide us in the pursuit of knowledge, from more to more, and lead us to achieve laurels with a true spirit of research, to reach the Truth "*Satyadevaḥ syāma ity adhyeyam vyākaraṇam*".

DR. SIDDHESHWAR VARMA AND RESEARCHES
IN HIMACHALI FOLKLORE

By

BANSI RAM SHARMA

*Research Officer, Himachal Academy of Arts,
Culture and Languages, Simla*

At the age of 91, Dr. Siddheshwar Varma reminds us of the great Maharshis of Hindu tradition. He is more active than a youth of eighteen and keeps himself busy in reading and writing the whole day long. His inquisitiveness to grasp more and more is undaunted. His interests vary from Linguistics, Culture and Mythology to Indian systems of Medicine. He is a storehouse of knowledge. His memory is so sharp that he remembers the contents of books and letters for years. During my visit to him on the 19th of January, 1978, he quoted a reference of *Bhunda-yajña* performed in some villages of Himachal Pradesh, from the quarterly magazine *Somasi* published under the aegis of Himachal Academy of Arts, Culture and Languages, and when there was a point of discussion, he at once showed me the page of the periodical supporting his viewpoint. To my astonishment, he remembered the contents of a letter of mine written to him several months ago. He is always in search of real devotees in the different fields of learning. "I took the last tablet of medicine during the middle of August, 1971 and never used spectacles," he told me.

I have the privilege of receiving from Dr. Varma a letter *everyday* commencing from the 29th September, 1976, the day he started reading my book *Kinnar Lok Sahitya*, (Lalit Prakashan, Lohri Sarel, Bilaspur, H. P.) and the number of such letters has now reached the figure 525 (upto 7th March, 1978). It is indeed a matter of great pleasure and memorable uniqueness to receive a letter every day from such an outstanding scholar of modern times. I venture to reproduce below extracts from some of the letters, for the benefit of the reader. The scholarly personality, assiduity, versatility, and, above all, the characteristic in him of endeavouring to raise the low to his own

level of eminence, are all boldly portrayed in his letters. Indeed, before the letters one is face to face to Dr. Varma.

29th Sept., 1976. I started the study of किन्नर लोक साहित्य yesterday at 6-15 P.M., but after I had finished with the first para of दो शब्द, I began to curse my stars for not keeping me in direct contact with you, for the Upanishadic tradition of perfection in which I am bred requires basically a heart-to-heart talk at every step. Being thus stranded due to आपत्काल, I have resolved to write to you daily about the book, though I do not know how far such 'notes' will be a nuisance to you.

1st Oct., 1976. 49 years ago, when I returned from my three years' studies in Europe, someone asked me : "What did you find in Europe ?" I said : "Organisation." Now किन्नर लोक साहित्य—a spectacular production—has only a *Subject Index*, but not a *Word Index* ! This partial tragedy is due to the crude organization of the country !

5th Oct., 1976. किन्नर लोक साहित्य, thrilling by virtue of its comprehensiveness, should have a Word Index, the preparation of place-names like कड़छम and हडरड् and 'riverain'—'रड्', requiring a staff of trained speakers of the language itself. For, an organized presentation, in inter-relation, of words is impossible without familiarity with the language.

7th Oct., 1976. One may not agree with the illustrious Shri Rahul (I vividly remember his *darshan* at Jammu, 47 years ago, with his *pīṭambara* dress) that *Kinnaras* are *Kirātas* (p. 27, para 2, line 3) for the *Śabdakalpādruma* has the following rendering thereof : किरातः—म्लेच्छभेदः, while किन्नरः—स्वनामाख्यात् देवयोनिः—स्वर्गगायकः, गीतमोदी.

12th Oct., 1976. Re. *kirāta*, a *mantra* in the *Atharvaveda*, 5.13.5, uses the word *kairāta*, addressing a serpent in a series of abusive terms, being a *mantra* against snake-poisoning. The terms are—

किरातु पृश्नु उर्पतृष्य बभ्रु

"O vile one, O clinger, O lurking in the grass, O over-bearing one !" For our purpose, it is clear that किरात, in the Vedic age, was used in a vile sense.

14th Oct., 1976. I gratefully appreciate your kind letter of the 11th instant and now understand the difficulties with maps. "To think is to solve problems", says a British writer. The problem with the missing पंचोदीचो नात्पा in para 5, page 66, line 1, describing the interesting career of two shepherds, is to ascertain a Typology of such events in Kinnaur. Could a Planning Committee be organized to take up the revision of the *Subject Index* while I continue my notes to function as Office notes for that committee.

18th Oct., 1976. The topmost feature of किन्नर लोक साहित्य, which forced me to declare it as spectacular, is its erudition which roused in my mind a question : "Should not this book, so superabundant in citations from Cunningham, Oppert and Ali, be translated into four International languages, viz., English, French, Russian and German ? But such a book also has a right to be presented in modernity, i.e., scientific presentation, as defined by me. This leads to another question : "Should not a Revising Board of Experts be organized to revise this book in the light of International level of principles ?"

20th Oct., 1976. For 'process', apparently you have used the happy term घटना-क्रम, being the very first word of page 96. My boyish curiosity for a Hindi term for 'process' first starts with the Govt. of India वृहत् पारिभाषिक list as (i) प्रक्रम (ii) प्रबन्ध—but your घटनाक्रम has fired my imagination with the curiosity to know what other Hindi writers use for this concept, for I am interested, not in the grammatical or lexical aspects, but in the 'reality' of human language.

24th Oct., 1976. The most challenging problem for scientific presentation occurs on p. 123, 3rd para, line 4, in the story of लटीसरजङ्गः हिना डण्डुब, which has a startling parallel in कश्मीरी, though the differences are bewildering !

1. In the किन्नोरी story the events seem to appear in a more developed form, on page 124, from the third line of this page : 'जब उस राक्षसी ने उन दोनों बच्चों को देखा.....'
2. But the कश्मीरी parallel story (T.G. Bailey, *Pronunciation of Kashmiri*, p. 29) begins with a far, far more preliminary stage in which the king and the queen vow never to remarry, if either of them dies.

26th Oct., 1976. In connection with the story on page 124, lines 24 ff., a *bona fide* intellectual atmosphere would at once start an organised planning committee to process all the stages of the stories in Kashmiri and Kinnauri. Such parallels could not be termed as 'mere coincidence.'

I do not know if the Governments of Himachal and Kashmir could care to send to America two deputies on a consulting mission for two months for ascertaining a methodology of investigating such wonderfully similar stories.

27th Oct., 1976. In page 88, para 2, the *Kinnara* songs are necessarily affiliated to the dance. This seems to be a relic from the ancient Sanskrit stage, as the following quotation from the *Śabdakalpadruma* implies :

गेयादुत्तिष्ठते वाद्यं वाद्यादुत्तिष्ठते लयः ।
लयतालसमारब्धं ततो नृत्यं प्रवर्तते ॥

Though the process here looks quite reverse, the necessary affiliation of chorus to dance is evident.

29th Oct., 1976. The extravagant fiction represented on page 101, para 3, line 13 ff. about the manifestation of palaces, roads on the body : "मेमते के शरीर में महल सड़के....." reminds me of a *Dictionary of superstitions*, a notice of which, as an American publication, I came across some years ago. In an organised atmosphere, a work of this nature could be prepared about Indian superstitions.

1st Nov., 1976. My burning desire to see this book on an international level some day impels me to suggest that the whole published *Index* may be entirely recast : all names to be arranged distributionally with indicatory descriptions, such as, Names of places, of persons, of songs, of festivals, of legends, of customs, together with subject indices like the family, sub-caste, tribe, ethical concepts, males, females etc. I am dreaming of an organized Planning Committee to re-read the whole book with the deliberate purpose of re-casting this *Index*, so that the hell of cataloguing may be expelled.

3rd Nov., 1976. Kindly accept my greetings today, my 90th birthday, to you, being one of the Trinity of my topmost colleagues in

the intellectual world. The other two are—(1) Vasisth. He is writing a book in Sanskrit on the philosophy of the medical authority Caraka. I write to him daily, with notes on Sanskrit philosophy and *Āyurveda*. He is thrilling indeed. (2) Shyam Lal Sharma. His heroic discovery of rare Dogri words is a marvel !

4th Nov., 1976. While it was so sweet of you to wire me on my birthday yesterday. I am so impatient to beg your kind permission to congratulate you on your masterly scientific treatment of त्वोहार on page 158, paras one and two, which I shall expound in detail in my next note.

5th Nov., 1976. Your presentation of *Festivals* on p. 158 is a delightful exponent of Space-Time Reality. The first aspect is regional, the second one periodical. Space-time, being a lunary concept, can never be sundered in the *bona fide* intellect. Said Minkowski : "From henceforth, space in itself, and time in itself, sink to mere shadows."

11th Nov., 1976. I do not know if the following verse about Bāṇāsura (represented therein only as Bāṇa) may interest you. It occurs in the *Matsya-Purāṇa* :

बलेः पुत्रशतं त्वासीद् बाणज्येष्ठं ततो द्विजाः ।

बाणः सहस्रबाहुः स्यात्सर्व्वस्त्रगुणसंयुतः ॥

तपसा तोषितो यस्य पुरे वसति शूलधृक् ।

महाकालत्वमगमत् सात्स्न्यं यस्य पिनाकिनः ॥

(इति मत्स्यपुराणे ५ अध्यायः)

This verse has been taken from the *Śabdakalpadruma*. In the first verse द्विजाः seems to be vocative case. यस्य पुरे वसति requires some further investigation. Perhaps this verse has already come to your notice.

13th Nov., 1976. Kindly permit me to offer you my hearty congratulations on your penetrating mastery of the scientific method, brilliantly proved by the last para, lines 4-5 of page 230, about the creative imagery of the *Kinnara* people. This passage adds a compensatory lustre to the enviable erudition of your book. Two dazzling facts impress me. (1) The isolated location of the *Kinnara* people, allowing their minds a free scope. (2) Their brilliant rich imagery. I wish the book were recast on the basis of these two fundamentals.

14th Nov., 1976. Your masterly presentation on p. 230 has inspired me to offer the revolutionary suggestion that this book deserves to be recast on strictly scientific principles, postulating all epic material to be given, *i.e.*, axiomatic, pertaining to the 'metaphysics' of folklore. So, topics like Bāṇāsura etc. should be transferred to a *Parīśiṣṭa*. These topics are ultra-scientific, though not at all adverse to science, but scientifically they cannot be demonstrated.

20th Nov., 1976. That Kinnarī culture is eminently far higher than Roman culture of antiquity, is substantiated by the fact that the Roman "religion of the early settlement had not yet entered the stage of anthropomorphism." (*Encyclopaedia*, Article on 'Roman Religion,' page 400). The book has given to the world magnificent examples of Kinnarī anthropomorphism ! These examples will be presented in a series to follow.

21st Nov., 1976. The kaleidesopic aspects of Kinnarī anthropomorphism, in which the deities function exactly like human beings, are magnificently interesting. They constitute the most enjoyable portion of the book : (1) On p. 54, para 1, मेशुर, is represented as a group of 18 brothers and sisters ; but (2) p. 55, para 2 indicates that they are an organised group, मेशुर, being their representative.

22nd Nov., 1976. To the creative genius of the Kinnarī people, the 18 brothers and sisters served as a model for the creation, in every village, of new deities corresponding to the geographical needs of the localities concerned, as a very important passage on page 55, para 6, last two lines, shows. In para 7, 'the jealousy of the gods' is illustrated in the envy of उषा for the beauty of डोबसरणी.

27th Nov., 1976. How I wish the world should know the achievements of the wealth of the Kinnarī brain manifested in the उरनी song described on page 60, para 4, in the festival of बीशु, due to its distributional grounds, specifying which particular flower should be offered to which particular deity ! We require a magnificent organization for this purpose !

29th Nov., 1976. Kinnari culture offers a challenge to the authorities in poetics to show any poem superior to the ingeniousness revealed in the dialogue between a flower and three girls, as described

on page 63, para 1, lines 6-8 ! There is something like an inspiration in the boldness and self-respect of the philosophically directed flower !

30th Nov., 1976. That Kinnari people were originally some foreign settlers seems to be implied by the song 'साजो गीथड़' (page 63, para 4, line 2), which calls the land concerned to be "a region of demons." Here is an important item to be recorded for serious exploration. It also evidently confirms that the Kinnara people even in their original state were a comparatively civilized people, not definitely very remote from Aryans.

1st Dec., 1976. Page 64 has novelties which could interest the film industry ! The very first para describes an ancient song, written on antique paper, but extremely obscene, deliberately intended for the expulsion of evil spirits. This song is a brilliant example against the Roman cult which worshipped such spirits. The self-respecting anthropomorphism of Kinnari is an object lesson for the student of ancient culture.

2nd Dec., 1976. That Kinnari intellect is a complex of imagery and reflection is revealed by शुक्तीक song, described in para 5 of page 64, in which a series of the birth, one after the other, of a trinity of metallic sparrows, representing the three Siddhis of deities has been described. This poetics and philosophy of mythology is a very rare phenomenon in the field of folklore. Could something be organized to follow up a chain of thought.

3rd Dec., 1976. I am deeply impressed by the Kinnari magnificent ritual construction evinced in connection with छण्डयामो in para 3, page 66, being funeral celebrations commencing with a dance, being performed on a festival, a morning song being sung in a function to which the villagers are invited, concluding in a prayer to यमराज, for reservation of the deceased's place in paradise, so as to close the doors to any intruder !

4th Dec., 1976. I am lost in admiration of the Kinnari masterpiece of the depiction of the shepherd's drudgery relieved by sexual love in the पंचोटीचो नाट्या, p. 66, para 5, line 1. Have we any organisations to explore similar achievements in other regions ?

8th Dec., 1976. Experts in erotics will be amazed to notice the universality of viraha, so as to burst out into song in a domain of free

love and बहुपति ! (p. 70, para 3, line 2, हाण्डला का गीत). I am struggling with a plan to organize all such material, so that it may be placed before the international world of experts !

16th Dec., 1976. Most sensational anthropomorphism about the dispute between चगांव मेशुर and सापनी (p. 75, para 2, line 2) will startle the international world, though it is declared here, झगड़ा तो प्रसिद्ध है ही,

18th Dec., 1976. That the किन्नरी brain has elaborately evolved a systematics of wife-transfer, with wonderful attention to little incidents of numerous such transfers through हारी (page 75, paras 3 and 4) as described in so many songs, gives a notable position to these people among the primitive races of mankind.

26th Dec., 1976. The optimistic trends of songs, i.e., 'hymns' described under 8 on p. 89 indicate a fairly developed phase of religious evolution, for more primitive religions, like the Roman, are based on fear. An organised intellectual atmosphere would draw up a plan for demonstrating "the place of किन्नरी religious thought in the systematics of religion."

28th Dec., 1976. Imagination reels before the difficulties to be faced in the tyrannical bookings of songs only with particular events ! In an intellectual atmosphere like Soviet, heaven knows how many planning committees would have been organized to particularize songs like गितकारेड् गीथड् under No. 11, p. 89, line 2.

2nd January, 1977. I was lost in admiration of your thrilling presentation of folksongs and songs by expert poets on pages 91-92, upto No. 6 of page 92. This makes the Kinnarī people one of the unique creations of mankind ! How I wish there were some mechanism to inform the world of this spectacular phenomenon—every woman among these people being a dancer and a singer, supplemented by songs composed by expert poets !

9th January, 1977. Very exciting indeed is your expression घटनाक्रम on page 96, para 1, line 1, in connection with Kinnarī folklore ! It is this that the modern mind wants. Mere cataloguing—the bane of Indian intellectual history, as flagrantly disgusting in our Kōśa works, will continue, it seems, to disgrace us in the eyes of the enlightened

world ! घटनाक्रम drastically expects us to produce stage to stage processes in the evolution of these stories !

14th January, 1977. That a hailstorm brought about the pregnancy of a woman (page 98, last para, line 10) is an illustration of Kinnarī imagination. If an organisation prepares a systematic list of such illustrations on a distributional basis, it may perhaps turn out to be a valuable contribution to primitive psychology. Could some mechanism be contemplated to invite the attention of Unesco to this feature ?

16th January, 1977. When the cub of a tigress protests against the devouring of a cow, I do not know if it is the first instance in the history of psychology and ethics, an event of international importance ! Could a mechanism be devised in order to broadcast this item widely ! This event has been mentioned on page 100, para 3, line 6. Only a wide intellectual horizon could appreciate such incidents.

17th January, 1977. What may be perhaps hailed as a world-discovery is the news that a tiger committed suicide on the murder of his friend—the calf (page 100, last para, lines 1 ff.).

I do not know how far I am blundering in my own ideas that if you send a copy of the book, with an elaborate letter, showing these incidents to Soviet scholars, it may open their eyes, just like their appreciation of *आचारा मसीहा* by Vishnu Prabhakar ! Fond friendship often blunders !

20th January, 1977. The scientific critic will undoubtedly appreciate the profound penetration of the observation that “the whole universe is based on the relevant reciprocal distribution of the pain-pleasure of living beings due to their fundamental interdependence” (page 102, the whole of para 2). This ‘world outlook’ as soviet authorities term it, “is the genuine scientific outlook, though struggle or competition ever increasing, is a baffling problem !”

22nd January, 1977. Page 103, 1st para and the last para, may be a notice to the internationalism for the scientific presentation of curious stories of Demon-man wrestling. Every line of this page is a novelty ! Even brutes participate in the universal kinship in para 2, lines 1-2 ! That a *rākṣasī* could assume the form of a beautiful

woman (para 2, lines 2-3) indicates the universality and flexibility of Kinnarī 'romanticism'—all of which, it seems to me, could be brought under 'Aspects of Kinnarī romanticism'.

11th Feb., 1977. I have systematized certain points in the principles of folklore which may perhaps be of some use to your trainees, from *Encyclopaedia Britannica*.

(1) A fable is a narrative in which beings, irrational and sometimes inanimate, are, for the purpose of moral instructions, feigned to act and speak with human interest and passion (e.g., *Pañcatantra*).

(2) Myth, however, grows, and is not made, the spontaneous and unconscious product of primitive fancy. It is this which is by far the most important feature of Kinnarī folklore.

12th Feb., 1977. Your treatment of Kinnarī proverbs on page 136, para 1, is very interesting. The *Encyclopaedia* says, "A proverb is often a condensed or fossilized fable, for not a few fables are simplified or elaborate proverbs." Regarding Aristotle's 'Systematics of proverbs' it is stated : "He had a profound respect for given facts and a deep passion for classifying these facts with a scrupulous respect for their exact character." It is this that modernity demands.

13th Feb., 1977. What a delight to read your brilliant presentation of Kinnarī proverbs in the last para of page 137. That these proverbs are intimately associated with social trends is further elaborated in the 3rd para of page 141 ! Could the 'Social systematics' of Kinnarī be prepared on such basis if your trainees be adequately educated in this direction ? Only an integrated atmosphere could achieve such a marvel !

14th Feb., 1977. The scientific expert will be lost in admiration for your penetrating analysis of auspiciousness by various areas like तेमरेल and कुनमस on p. 142 under No. 1 and 3. On p. 143, proverb 2, impressingly depicts the miserable conditions of deliveries in the areas concerned ; they are miniature pieces of literature. I wish your Assistants may give us some papers on the 'stylistics' of these proverbs !

15th Feb., 1977. Page 143 offers us a glorious prospect of the potential wealth offered to the scientific world by classifying them in accordance with aptitudes, motivation, social position, philosophy of life and the like. Only with such classification one could scientifically

demonstrate, on a distributional basis, their relative importance and evaluate them in the light of scientific criticism. If this is implemented, we shall, perhaps for the first time, prove to the world the value of a scientific study of the proverbs of primitive people !

28th Feb., 1977. Very important is the wide extension of the *बौद्ध*, 'Celebrations of artificial war', which have a historical significance with bearing on Himachali culture in general. Could an organization be set up in order to present it scientifically from every point of view. (Footnote 2 of page 162 is of particular directive in the context). I await some suggestions in this connection with keen interest.

5th March, 1977. Your enviable horizon reminds me of the Indus script using the picture of the red flower for the Dravidian word for 'house' ! (*JRAS*, 1975, p. 114). Intellectuality is a complex of diverse of 'variables', which your brilliance eloquently represents, due to its all-encompassing extensiveness !

6th March, 1977. I do not follow your plan indicated in the second para of your letter, to thrash out research teams, and yet to depend on your 'friends in Kinnaur area !'

How could any human being help in such technical matters ? Here the Soviet will ridicule the very idea ! I notice in both the Himachali journals a shocking separation of writers—each being fanatically tied to his own topic ! Unless the Himachal State takes organized steps to train these 'friends' it will mean only intellectual disaster to your unrivalled horizon ! Like Mr. M.R. Thakur, your personality is being missed by the state !

(Dr. Varma refers here to my letter dated the 1st March, 1977 in which I had mentioned as under—"I have thrashed out the matter regarding arranging research teams to work on various aspects of Human Culture and Language, with some of my intellectual friends and am seriously pondering over to give it a practical shape. My friends in Kinnaur area will solve all the questions put by you in your recent letters.")

7th March, 1977. As regards the last para of your letter, though Soviet theoretical studies, in Russian, constitute among my topmost studies, it is a pity that I am not in touch with any human being in

that land. My topmost principle has always been 'ideas'. For it is said : "Men make history but ideas make men." It is the idea of your marvellous horizon that makes me remember you day and night.

22nd March, 1977. Very novel indeed is the competition in playing musical instruments described on page 177, para 3, lines 2 ff. Could a further survey of such functions be undertaken? Scientific methods would insist on extension of description. Says a Soviet authority, "Research is no Research if it has not a concept of something as a whole!" And an Urdu poet says, "God save man from narrow outlook!" इन्सा के महदूर तसव्वुर से पनाह !

7th April, 1977. A thrilling suggestion has been offered by the माहड् साडा festival, para 1, lines 3-5 of page 211, where deliberate darkness has been used as a preventive against the intrusion of demons. Could a paper on the 'Systematics of superstition in Kinnaur' be prepared by a band of trained persons for the purpose?

12th April, 1977. The structure of छारङ्ग is a marvel of ancient primitive art, but its scientific distribution can be evaluated only by a very lofty organization like Unesco. I do not know if your State could bring it to the notice of Swami Satya Prakash Sarasvati, who is a member of Unesco, and who graced my residence here some months ago.

13th April, 1977. The systematics of ritual elaboration in the mythological field has reached a record-breaking level in the last but one para of page 214, where 12 agents of the Gods have been described in meticulous detail. Could a plan to bring it to the notice of the scientific world be formulated. The misery is that even such a plan is unthinkable without the cooperation of a world-authority!

25th April, 1977. Very exciting indeed is the मेसुरस development in the 2nd para of page 224! A sincere *jijñāsā* will jump with organized equipment at the attempt to trace its processive stages, but as my 39 years' colleague Dr. S.R. Sehgal declared: "*Jijñāsā* is invisible in Delhi." How can you expect *jijñāsā* in a herd of degree-hunters and careerists? Could committees from such stuff be of any use whatever?

27th April, 1977. The incorporation of the *Hiḍimbā* legend with *Kinnari* folklore on pages 224-29 holds out grand prospects of a magnificent international structure on folklore. But the A.B.C. requirements are two (1) *Jijñāsa* and (2) Background, whatever अनुबन्धचतुष्टय set up as अधिकारी !

3rd May 1977. Very interesting indeed is an incident about *Uṣā* suggesting a spontaneous movement about the fusion of Aryan and non-Aryan cultures (para 4, page 231, line 1). Buddhism was actually a leading instrument for this fusion. The one thing needful for developing this grand principle of fusion is the extension of intellectual horizon in Himachal !

4th May, 1977. Kindly permit this digression from your book by referring to your thrilling variations of folk dramas बाण्डा हिरण्यातर etc. mentioned in your lecture reported in *Somasi*, Jan. 1977, p. 92, 2nd para, 2nd line. A *jijñāsu* like myself has started dreaming of the day when a "Dictionary of folk dramas in India" will be prepared. The topmost thrill of my being is 'intellectual horizon !'

7th May, 1977. Further particulars about सराहन (first word of para 2, page 236) are of tremendous importance and a real inquirer is expected to pass sleepless nights over them. "The sight of sincerity is the sight of the Divine," it is said. Have more data come to light after this book was published ? Linguistically, an intrusion of 'र' is notoriously characteristic of *Kashmiri*. E.g., 'बगला' is called 'ब्रग' in *Kashmiri*. So R in सराहन may not be inconceivable to some primitive people !

7th June, 1977. The suggestion, in connection with the images at रोपा दशमङ्ग (para 1, p. 258, lines 3-4), reveals a grand subject of the absorption of all Hindu deities by Lamaism in the 2nd para for which a really alive intellectual atmosphere (as in Soviet !) would move heaven and earth to prepare at least a comparative lexicon of these names !

25th June, 1977. Your thoughtful expression अमविभाजन (line 2, last para, p. 280) is an opportunity for the scientific mind to extend this concept to another, wide one, so as to include customs like polygamy as well. For the moment 'economic' conditions in general await some specificative modification terminologically, for which a seminar is desirable.

27th June, 1977. Most peculiar indeed is the system of marriage (para 2, p. 285), which reveals a social structure entirely dominated by mythological procedure. The novelty of the custom is very exciting. You have termed it सामाग्य marriage; perhaps some details of other customs may remotely throw some light on the processive development of this curiosity. Could your Kinnauri-assistants throw some light on the systematics?

2nd July, 1977. Very impressive indeed is the elaborate hierarchy of relationship in connection with बरमो of Sikkim (line 4, para 2, p. 293). Even with forced elopements there are established and specified relationships on a distributional basis!! Here are prospects for the 'Systematics of the sociology of Kinnari'!

19th July, 1977. While admirable indeed is your wonderfully elaborate description of funeral cremation in the last para of page 320, the literary aspects of this *stuti* are also expected to be expounded with reference to अग्नि देवता, so that the scientific inquirer is able to 'quantify' the ratio of Vedic and Lama concepts about Agni as a deity.

25th July, 1977. Regarding your interesting description of dances in groups, I am afraid, this is, though very admirable, only one side of the picture. The fundamental basis of dance, according to *Encyclopaedia* is "spontaneous graceful movements, under the influence of some strong emotion, such as social joy," or as our tradition expressed it;

... .. तालमानसमाश्रयः ।

सबिलासाङ्गविक्षेपो नृत्यमित्यभिधीयते ॥

The detailed characteristics of these movements will raise the status of the description.

30th July, 1977. A tremendously baffling linguistic problem is offered by निचला किन्नोर (item 2, 2nd para, p. 338) due to the medley of so many linguistic systems there. In this connection, I may refer to *Indian Linguistics* (March, 1977), page 237, on the importance of "Socio-linguistically oriented surveys acknowledged by developing countries in Asia and Africa."

31st July, 1977. To face the tremendous complexity of speeches in उपरि किन्नोर (p. 338, para 2), a survey by an organization is necessary.

It should not involve heavy expenses. I am beginning to think of three personalities—all the three being Pahari speakers. The first one is Principal Tej Ram Khajuria of Jammu. Besides having a regular training in linguistics, he has the marvellous gift of a phonetic ear, which can discern the very finesse of human speech. It will be our good luck if he condescends to co-operate in this venture.

1st August, 1977. The second personality is Sh. Shyam Lal Sharma, also hailing from Jammu. He is a creative genius in the field of linguistics as he has produced a band, who may be termed 'stars of research in Dogri.' Early this summer, the Union Minister Dr. Karan Singh happened to call on our residence here and spoke highly of this personality. But I doubt if his engagements will permit him to be a member of this organisation. Perhaps he may depute somebody and keep an eye on the progress of the survey suggested.

2nd August, 1977. The third personality for उपरि किन्नोर (p. 338) would be Dr. D.D. Sharma who enjoys an All-India status in the field of linguistics. He hails from Kumaon, Garhwal, and is Reader in Sanskrit, Panjab University, Chandigarh. He is preparing a magnificent study of Patani spoken in the Lahaul area of Himachal Pradesh. His work on 'Syllabication in Hindi and Panjabi', has given him a wide linguistic horizon.

11th August, 1977. From your interesting 'Typologies of vocabulary' on page 346, I have formulated a plan for a questionnaire, as suggested by Soviet authorities. This plan will be dominated by a duplicate contrast : (Turner, No. 2478)

"61" Centralising	Decentralising
हिन्दी ikoath	संस्कृत ekaṣaṣṭi
पंजाबी ikāhṭh	प्राकृत egaṣaṭṭhi
	सिन्धी ekahaṭhi
	कश्मीरी aka haṭh

Accent in the former shortens the word, by the *lopa* of syllables, no *lopa* occurs in decentralising languages. E.g., ओरेस has नाखरो for 'nose' (Decentralising) but खश only ना, ने (Centralising).

9th Sept., 1977. For सूरज, the Aryan element of the region reveals a contact with Vedic, for none of these regions has anything to

to do with Sūrya, which though Vedic, was adopted by Vedic Sanskrit :

दिवस	दिवस	दो
कनौरयानुस्कद	छिक्कुली	छिक्कुली
(हरिजन)	(हरिजन)	(हरिजन)

Note : MW records दिवस in the sense of heaven तैत्तिरीय ब्राह्मण ।

An interesting form यूनेग् (कनौरयानुस्कद — खश) reveals contamination with contaminated Tibetan, cf., विनेक of कुनोचारङ् (हरिजन).

10th Sep., 1977. For चान्द, it is amazing that not a single Aryan element is visible, while the non-Aryan elements indicate only very remote vestiges of Tibetan. The Literary Tibetan word for चान्द as shown in *English-Tibetan Dictionary* by Kazi, 1973, is written “*ཁུམ་ལབ་*”, though actually pronounced दवा. The initial is indicated by—

(1) कनौरयानुस्कद	(2) कनौरयानुस्कद	(3) छिक्कुली
(औरेस)	(हरिजन)	(हरिजन)
जोत	जौत	जोत

20th Sept., 1977. It is astonishing that the only Aryan form for पूर्व occurs in a full तत्सम form of पूर्व, unknown even to Prakrit, in कनौरयानुस्कद (औरेस) and कनौरयानुस्कद (हरिजन) !!! Has literary Hindi so much dominated these regions ? It is torturing mystery to me ! I am burning with a desire to listen to the pronunciation of this पूर्व in these regions !

26th Sept., 1977. It is amazing and baffling that for उत्तर, not a single region indicates any Tibetan form, which the *English-Tibetan Dictionary* gives as Guñ, बुङ् (written पुर) !—the forms being खोज्, लो, जाग्रङ्, जाअंग, जंग ।

6th Oct., 1977. My reflections on page 346 are now over, and they have given me many thrills. But frankly, to the scientific mind, infinitely more important is the material of your book on page 340, para 3, on which every pore and cell of my being longs for discussion with many human beings. My imagination at the same time expects a

whole system of charts of expected data for each region, particularly in Himachali, in which I find myself in a miserable blank !

28th Nov., 1977. Indian linguistics will be eternally grateful to an article, appearing in *Somasi*, (July, 1977, pp. 51 ff.), being a तुलनात्मक वाक्यावली. It is a brilliant example set for a genuine approach to any linguistic topic. As a Soviet authority says : "The basic fundamentals of linguistics are Functions and their Types." Function means the *purpose* of any linguistic unit, while Type stands for the typology as represented to our linguistic world so admirably by this article.

29th Nov., 1977. The hell of our ancient Sanskrit *Kośas* like *Amarakośa* has been that they are mere catalogues, not science ! A catalogue is mere generalization : 51 years ago, when I was in London, my Prof. Mr. Daniel Jones used to say, "One generalization : one-thousand examples." In antiquity Pāṇini set the first example before the universe by preparing his *Ganapāṭha* and *Dhātupāṭha* before he had taken up his pen to write his *Aṣṭadhyāyī*. And, this article in *Somasi* has set the first example of its kind in at least Himachal Pradesh, which deserves congratulations !

1st Dec., 1977. Frankly speaking, this article has a unique achievement, beating the world's record from the linguistic point of view, so far as Indology is concerned, if our ancient Ācārya Kumārila-bhaṭṭa is to be followed, who stated that any word is nonsense, if not connected with another word (अन्विताभिधानवाद). I dream of the day when the contents of this article will be translated into all the other sub-regions of Himachali !

28th Feb., 1978. The term *Somasi* on page 368 of your book, last para, line 1ff., has been thus explained : "सोमसी शब्द का ब्राह्ममुहूर्त के लिए प्रयोग इस क्षेत्र की सोमसम्बन्धी संस्कृति का द्योतक है ।"

This explanation, though very interesting, is unfortunately very nebulous. "To characterize is to correlate."—says a Soviet authority. My twelve years' continuous study (in Russian) of Soviet literature inspires me to place *correlation* as the topmost feature of a really intellectual life, though it is a tragedy that Sanskrit philosophy considered अन्योन्याश्रय as the maximum of basic error ! I look forward to that happy day when you, with the assistance of your colleagues, will demon-

strate to the world the correlation, in distributional detail, of this सोम सम्बन्धी संस्कृति as has been revealed to the world by Pāṇini !

With kind regards,

Your sincerely,

सिद्ध

What to quote and what not to quote ! Every word of Dr. Varma is full of erudition and inspired by a burning desire to know more and more about people and language. I do not consider the above correspondence as personal. Indeed, it contains very vast scope of work and guidelines for future researchers !

May this great scholar-saint live a thousand years more to supervise and guide the youth of this country !

डॉ० सिद्धेश्वर वर्मा जी की शोधशैली

लीलाकान्त मिश्र

हिन्दी शिक्षक महाविद्यालय, गुजरात विद्यापीठ, अहमदाबाद—१४

लगभग मार्च 1976 की बात है। मैंने अपने अनुसन्धानकार्य “द्वितीय भाषा हिन्दी के शिक्षण की दृष्टि से, हिन्दी तथा गुजराती भाषा-ध्वनियों (खंड तथा खंडेतर) का व्यतिरेकी अध्ययन”—“A contrastive study of segmental and supra-segmental features in Hindi and Gujarati from the view point of teaching Hindi as a second language” की रूपरेखा बनाई। विषय का मूल ध्वनिशास्त्र तथा शिक्षण से अनुस्यूत होने के कारण, इसमें देश के जाने-माने विद्वद्वरों का परामर्श लेना मुझे आवश्यक लगा। मन में—महाकवि कालिदास का—

क्व सूर्यप्रभवो वंशः क्व चाल्पविषया मतिः। (रघुवंश, १.४)

वाली भावना काम कर रही थी, अतः गुरुजनों की कृपा-दृष्टिरूपी पाथेय मिले तो पार उतरना सम्भव होगा। इसी उधेड़बुन में था कि पुस्तकालय में श्रद्धेय डॉ० वर्मा जी की पुस्तक *Critical studies in the phonetic observations of Indian grammarians*. (प्राचीन भारतीय वैयाकरणों के ध्वन्यात्मक विचारों का विवेचनात्मक अध्ययन) हरियाणा हिन्दी ग्रन्थ अकादमी कृत हिन्दी अनुवाद हाथ लगा। आपके बारे में पहले से ही बहुत कुछ सुन चुका था। उक्त रचना के बारे में बहुत कुछ पढ़ा भी था। मूल ग्रन्थ के दृश्यमान होते ही मन इस बात पर मचल उठा कि डॉ० वर्मा जी के कर कमलों से स्याही का एक कतरा भी यदि फँलकर मेरे पास आ जाए तो उसकी प्रेरणा अन्त तक चलती रहेगी। आपके निवास का पता मालूम न होने से मैंने हरियाणा अकादमी के पते पर अपनी एक रूपरेखा (design) भेज दी। सोचा था लगे तो तीर नहीं तो तुक्का। लेकिन कहना न होगा कि यह विचार मेरे लिए तीर ही साबित हुआ। वस्तुतः देखा जाय तो अकादमी का सहारा मेरे लिए ‘हारे को हरिनाम’ था, जब कि सही ठिकाना वहीं से प्राप्त हुआ। अनायास ही कुछ महीनों में (30-10-1976) को एक पत्र मिला, जिसमें, मेरी रूपरेखा पाकर उन्हें जो रोमांचक प्रसन्नता हुई थी। उसका वर्णन निम्नांकित शब्दों में किया था—“... to your kind letter of the 22nd instant with its thrilling contents.”

इसी पत्र में, आपने, सूचित किया कि आगे से आप प्रति दिन एक पत्र लिखेंगे। आपने वस्तुतः इस कुलीन प्रतिज्ञा को “रघुकुल रीति सदा चली आई प्राण जाई वह बचन न जाई” की तरह अक्षरशः निभाया। दिनांक 30-10-1976 से लेकर दिनांक 8-11-1976

तक प्रतिदिन पत्र लिखते रहे। इसके अतिरिक्त पत्र तो आगे भी आपकी तरफ से आते रहे हैं, लेकिन इस तरह नित्यप्रति न आकर कुछ अन्तर के साथ कुल 27 पत्रों में आपने मेरे अनुसन्धान कार्य की सारी दिशाओं की स्पष्टता कर दी है।

ध्वनिशास्त्र के प्राचीनतम भारतीय सिद्धान्तों से लेकर आधुनिकतम सिद्धान्तों का सन्दर्भ देकर शंका प्रतिशंका उठाते हुए उस पर स्वकीय अभिप्राय की मुहर लगाकर आपने मुझे जगह-जगह पर निबिष्ट किया है कि 'तुम्हें इस हालत में कहां किस तरह आगे बढ़ना चाहिए?'

ध्वनि विषयक मेरे एक विधान की चर्चा करते हुए आपने (31-10-1976) के पत्र में लिखा है—“The statement that ‘Language is generated by the combination of sounds’, has to be reconsidered, for language is not a mechanical summation of sounds, but is a huge complex, consisting of numerous determinants like dynamic syllabicity, processiveness, affinity, intonation, stress etc...the sounds being actually an incident of the concatenation of these determinants.” इस तरह मेरे विचारों में रहे धुंधलेपन को अपने ज्ञान प्रकाश से आपने प्रकाशित कर दिया है।

ध्वनि विषयक अपने विशाल भंडार में से अनेक उदाहरणों को प्रस्तुत करते हुए विषय की स्पष्टता करना आपकी शैली है। 1-11-1976 के पत्र में आपने सोवियत भाषा-शास्त्रियों के विचारों का विवेचन किया है। इसी सन्दर्भ में अपनी टिप्पणी देते हुए लिखते हैं :—“...Hindi /u/, as against /U/ of Panjabi, these two sounds here are only an incident of dynamic syllabicity; here is an intellectual approach to the phenomenon.” इसी चर्चा की आगे बढ़ते हुए ‘घर’ शब्द के ‘घ’ और ‘र’ के उच्चारणगत ध्वन्यात्मक स्वरूप को पंजाबी, हिन्दी तथा गुजराती में वास्तविक स्वरूप क्या होगा, इस प्रश्न का उत्तर दिया है। इस ध्वनि चर्चा की विशाल जगत् के साथ जोड़ते हुए 3-11-1976 के पत्र में जर्मन भाषा की एक पुस्तक *Lehrbuch der Phonetik* का सन्दर्भ देते हुए लिखते हैं :—I love you. इस वाक्य के 20 ध्वनि फोटोग्राफ प्राप्त हुए हैं, और इस उच्चारणभिन्नता का कारण बताते हुए कहते हैं कि “जीभ की गतिशीलता के कमोबेश होने से उच्चारण भिन्नता होती है।”

आप केवल मुझे मार्गदर्शन देकर चुप नहीं हो जाते, अपितु आप चाहते हैं कि आपने जो चर्चा के मुद्दे उठाए हैं, उन पर यहां (विद्यापीठ में) विद्वान सोचें तथा शंका उपस्थित करें, तो उन्हें बड़ी खुशी होगी। चिन्तन प्रधान विद्यामय वातावरण बनाने की आपकी महेच्छा ही ‘आपके विद्यापुरुष’ होने की गवाही है। आप लिखते हैं—“My definition of process, which Sanskrit authorities failed to follow, confusing it with sequence, is as follows :—‘That aspect of a phenomenon which

is in the making'. I shall be grateful if your atmosphere there could cooperate with you in sending me some comments on the above definition." (4-11-1976).

'आप' शब्द की उच्चारण-प्रक्रिया बताते हुए लिखते हैं—"The segmental release in 'ap' is a processive phenomenon involving on-glide and off-glide plus.

"Consonantal articulation, which, however, is delimited by breath-force and the concatenated stream of speech, dominating entirely all speech-sounds, entity where of is entirely dependent." (5-11-1976).

श्रद्धेय डॉ० वर्मा जी के पत्रों ने मुझे बहुत गहराई से सोचने के लिए बाध्य किया। मैंने सोचा, डॉ० साहिब के सान्निध्य में रहकर गुजराती भाषा के उच्चारण के प्रत्यक्षीकरण (perception) की प्रक्रिया जानने का प्रयत्न मुझे करना चाहिए। इसी दृष्टिकोण को ध्यान में रखकर मैंने दिल्ली जाने का कार्यक्रम बनाया। यह मेरा सौभाग्य था कि 18-11-1976 को आपसे 5-00 बजे अध्ययनकक्ष में मुलाकात हुई। दो अनजाने यों मिलें, ज्यों जाने-पहचाने हों। दुआ-सलाम हुई। मैं पास ही कुर्सी पर जमा और पहचान दी तो उनका भरावदार लाल चेहरा और लाल हो उठा। फिर बिना किसी पूर्वसूचिका के, मानो मेरी मुलाकात पहले से ही तय हो, मेरे शोधकार्य पर चर्चा आरम्भ कर दी।

श्रद्धेय डॉ० वर्मा जी B-35, डीफ़ेंस कॉलोनी, नई दिल्ली-110024 के एक अत्यन्त शान्त, एकान्त मकान में पहली मंजिल पर रहते हैं। यहाँ आपके लिए सारी प्राथमिक सुविधाएँ उपलब्ध हैं। आपकी सुपुत्री ने बताया कि "डॉ० साहिब सुबह 4 बजे उठते हैं, और रात के 10 बजे से 11 बजे तक कार्य-व्यस्त रहते हैं। कटुस्त्रियों के साथ दिन में केवल एक बार भोजन के समय मिलना होता है। उन्हें जो कुछ भी बातें करनी होती हैं, उसी समय कहते-पुनते हैं। सुबह आठ बजे तक योगासन, ध्यान, चिन्तन तथा मनन चलता है, बारह बजे तक वाचन तथा लेखन। 12 से 2 तक आराम तथा नई पुस्तकों का भव्यलोकन, दो के बाद मेरे जैसे शोधार्थी छात्रों, जिज्ञासुओं को परामर्श देना, शास्त्रीय चर्चा करना तथा शेष समय में गम्भीर शास्त्रीय अध्ययन चलता है। मेरे जैसे दूर रहने वाले छात्रों को पत्रादि लिखने की प्रवृत्ति भी इसी समय में चलती है।"

डॉ० वर्मा जी के समक्ष मैंने जब अपने आने का उद्देश्य बताया तो वे इतने प्रसन्न हुए, मानो उनके घर कोई आनन्दोत्सव आ गया हो। आपने मुझे इतनी आत्मीयता से अपनाया कि मुझे सत्यकाम जाबालि को अपनाते वाले गौतम ऋषि की याद आ गई। जीवन में पहली बार मैंने गुरुत्वपूर्ण गुरुदेव के दर्शन किए थे। गुरु की गौरवपूर्ण वात्सल्य भावना का स्पर्श पाया था। निर्दोष स्वीकार की अनुभूति की थी। पारंगत ज्ञान का साक्षात्कार हुआ था।

में 18-11-1976 से 22-11-1976 तक सतत चार दिन 2 बजे से 5 बजे तक ध्वनियों का प्रत्यभिज्ञान प्राप्त करता रहा। उठने की उतावली मुझे रहती थी, वे तो सतत पढ़ाते रहने के लिए उत्सुक ही रहते थे।

प्रथम मुलाकात के दरम्यान मुझे बार-बार कहते रहे “भगवान ने आपको शब्दोपासना के लिए मेरे पास भेजा है।” मैं सुनकर शमिन्वा हो जाता और सोचता, आपमें विद्यादान की कौसी ऊँची आध्यात्मिक भावना स्थिर है? तो शब्द-ब्रह्म की उपासना के लिये सर्व-प्रथम ध्वनि-प्रशिक्षण की प्रवृत्ति शुरु हुई। आपने अपने पुस्तकालय में से एक छोटी-सी पुस्तक निकाली, जो शायद अंग्रेजी से हिन्दूस्तानी में अनूदित थी। उसका मूल नाम ‘The Principles of the International Association, 1958’ था। उसका पहला वाक्य था—“हवा और सूरज झगड़ रहे थे।” मुझ से, गुजराती में इसका अनुवाद करने के लिए कहा गया। मैंने अनुवाद किया—“हवा अने सूरज रह्या हता।” इनमें से हरेक शब्द को मुझ से बार-बार बोलवाते और फिर उसका व्यतिरेकी विश्लेषण (contrastive analysis) करते, जिसमें उच्चारणात्मक सामान्य चर्चा भी होती। दो दिनों तक इस पर चर्चा चली। बीच-बीच में विभिन्न प्रकार के सम्बन्ध ग्रन्थ भी लिखवाते रहे तथा अन्य सम्बन्ध चर्चाएं भी होती रहतीं। तीसरे दिन वाक्य आगे चला—“हवा और सूरज इस बात पर झगड़ रहे थे कि हम दोनों में से कौन बलवान है?” “हवा अने सूरज आ बात पर झगड़ी रह्या हता के आपणां वेमांथी कोण बलवाव छे।” शेष दो दिनों तक इस पर चर्चा चलती रही।

मैंने अपने जीवन में, पहली बार निश्छल व्यवहार तक 88 वर्ष के न्योवृद्ध ऋषि को विद्यादान करते रहने की अपार आनन्दानुभूति करते देखा था। अपूर्व शिक्षक देखा था—जो शिक्षण की प्रक्रिया को शब्दब्रह्म की उपासना कहते हों और छात्र को ईश्वर द्वारा भेजा गया उपासक मानकर, उसे घण्टों तक पढ़ाते हों??

मेरे अहमदाबाद वापिस आ जाने पर भी शब्दब्रह्म की उपासना की प्रक्रिया पत्र द्वारा चलती रही। अगले पत्र में आपने मुझे शोध की दो पद्धतियां बताईं, जिनमें Synthetic पद्धति ही मेरे लिये उचित है, ऐसा सूचित किया। आप लिखते हैं—“In continuation of my observations on your thesis under No. 3-1-5, page 2, I would like to state the approach to the two targate languages, viz., Hindi and Gujarati could be only one, either synthetic (संश्लेषी) or analytic (विश्लेषी). Synthetic will be welcomed in universal linguistic circles; this presentation will offer the general linguistic features of each language such as syllabication, accent, pronunciation, morphological and syntactical features in the beginning.” (26.11.1976).

शोध-पद्धति की बात पूरी करके हिन्दी-गुजराती ध्वनियों के व्यतिरेकी स्वरूप की चर्चा उठाते हुए /अ/, /ओ/, तथा /ऐ/ ध्वनियों की वैयक्तिकता, परस्पर-

बलम्बित औच्चारणिक क्षमता आवि पर टिप्पणी करते हुये लिखते हैं—“For, even a single sound has no meaning in speech, unless it is *usually* connected with at least one another sound. But once it is joined, it is bound to be affected either by that sound by itself or by some other non-physical fact like the mood (भावना) of the speaker himself so that even a single act of ध्वनि is a triplicate process.

“This is the meaning of ‘intellectual’ approach to language. I shall welcome only inquiries in this connection.

P.S. Note : Please note the word ‘*usually*’, above. E.g. for /आ/ ! tone ! /ओ/ ‘oh’, as single vowels sometimes do occur, but their frequency is only next to nothing, and even there, not only the mood of the speaker, but also stress frequently does occur, so that even here there is a direction towards triplicity.” (30.11.1976).

हिन्दी ‘ऐ’ तथा गुजराती ‘ए’ के व्यतिरेक को समझाते हुए कहते हैं—“In following up the analytic approach to the target languages, I suggest, in the first instance, that an instructive method will be the contrast of *a : i* as two vowels together in the Hindi word बैठा : Gujarati बेठा The basic principle is that, in general, no single sound can be produced in a language. The starting point in Hindi should be this :

back end :	<i>a</i>
front end :	<i>i</i>
together :	बैठा

If such sounds in opposite direction occur in Gujarati as well, please make a list.” (3.12.1976)

11.10.1976 के पत्र में अनेक उदाहरणों के आधार पर कुमारिल भट्ट के अन्विताभिधानवाद को व्याख्या करते हुये ध्वनि विषयक आधुनिकतम मान्यता के विषय में प्राचीन भारत में किस तरह उन्नत चिन्तन हुआ था, उसका नमूना प्रस्तुत करते हैं। कुमारिल भट्ट की मान्यता आधुनिक विचारों से तुलनीय है—“कुमारिल भट्ट declared that a word is no word if it is not used in a sentence.”

शब्द की चर्चा के साथ ही उच्चारण की गति पर पहुंचते हुए tempo-गति-का सम्बन्ध आता है, और इसी के साथ उच्चारण के स्तरीकरण (standardization in pronunciation) का प्रश्न उपस्थित होता है। उच्चारण भाषा का एक ऐसा अंग है, जिस पर कोई एक सामान्य सिद्धान्त स्थिर करने में काम है, वह एक चल स्थिति है। इस विषय में सिद्धान्त स्थिर करने में कहीं बदतोव्याघात होता है, कहीं अतिव्याप्ति का डर

होता है तो कहीं अव्याप्ति का। हां, कुछ norms अवश्य स्थापित हो सकते हैं। डॉ० वर्मा इस विषय में लिखते हैं : “The objective of standardization in pronunciation is the establishment of a norm with which all shades of pronunciation could be distributionally attained. This is an ideal of systematization, but more or less an ideal only. It should not be carried too far, as to be taken as absolute ; it is a relative term.”

25.1.1977 के पत्र में भाषा की विशेषताएं तथा स्वाभाविकता पर सोचते हुए आपने prosodies, phonation, syllabication, stress, pitch, quantity तथा timbre पर भी अपने विचार प्रगट किए हैं। इसके बाद अन्तिम दो पत्रों में व्यावहारिक सुझाव देते हुए अपनी तरफ से सतत सहायता का आश्वासन दिया है तथा आगे बढ़ते चले जाने की प्रेरणा दी है। उनका हार्दिक आश्वासन इतनी निकटता प्रस्तावित करता है कि बहुतांशों को अपने पिता से भी शायद ही प्राप्त हो सके। यहां अन्तिम पत्र का अन्तिम हिस्सा प्रस्तुत करना मैं उचित समझता हूँ, ताकि सही गुरु तथा आदर्श परामर्शदाता का एक आदर्श रूप सबके सामने उजागर हो।

“...Articulatory comparison, Acoustic comparison—they function as mere lists, so they are mere catalogues.

“Now, frankly speaking, cataloguing can never be science, which basically requires संमनन,— a heart-to-heart discussion. If my services be required in this particular direction, they will be ever ready.

“I will expect that you will make up your mind with regard to further procedure.

“With this letter therefore I request you to accept my parting greetings for the present.” (8.2.1977)

KĀNGARĪ : THE HIMACHALI REPERTOIRE
OF DR. SIDDHESHWAR VARMA

By

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0. Introductory

Language hunting in the Himalayan region had been sweet pleasure to Dr. Siddheshwar Varma, the doyen of stylistics in Indian Linguistics. He experienced the thrill of science and romance in hiking and trekking across the North-West Himalayas extending from Kashmir to the Kangra Valley, which he did for over forty years during his younger days. He used to spend his summer vacations amidst the scenic beauty of the Sub-Himalayan ranges, caring little for his health. In order to achieve his linguistic goal he undertook hazardous expeditions in the hills where footing once lost is often never recovered and one might have to meet his fate in the roaring torrents below, dashing against the rocks. Dr. Varma's paraphernalia during these expeditions consisted merely of a tent to provide shelter during changing weather. The native guide vociferating on Himalayan life led his pony carrying the minimum necessities for sustaining life. Imbued with a desire to learn the linguistic norms and nuances of the Himalayan dialects, Dr. Varma trekked up to the passes of Didamgali and Panji leading to Tibet. And, for the trouble that he took, Dr. Varma reaped a rich harvest in the form of substantial new information regarding Himalayan dialects. In a highly informative research paper entitled 'My language hunt in the Himalayas', (*Transactions of the Linguistic Circle of Delhi*, 1956, p. 6) Dr. Varma gives this conclusion :

"1. The Himalayas offer to the world not only a wealth of material resources, but also a dialectical wealth, the magnitude of which has to be evaluated by the coming generation.....

4. Every Indian citizen worth the name has to acquire some idea of the mode of thinking and speaking of their distant brethren in

the obscure valleys of the north ; that such a knowledge is a minimum duty is now beginning to dawn upon awakened India."

In the series of his research expeditions, Dr. Varma discovered in the North-Western Himalayas twenty-seven dialects such as Bhadravāhī, Khasalī, Bhalesī etc., sixteen varieties in one range, six of Kashmiri in another and five in the Kangra Valley, the glossaries whereof now await publication.

Dr. Varma is a guiding force to many researchers and the members of *Śabda-Brahma-Parishad* which he established at Chandigarh. The present writer, being a native of Sujampur Tira in Himachal Pradesh, deemed himself fortunate enough to join an important session of the Parishad held in June, 1962. The etymological remarks made by the late Dr. Acharya Vishva Bandhu during this session of the Parishad were thought-provoking. The specialities of Dogri presented by the learned Prof. Gauri Shankar were illuminating. The expressions in Kāṅgarī presented by the present writer were recollected by Dr. Varma in a happy mood. In such a close contact sixteen years have passed. The present writer has a record of letters, notes, summaries of books and research papers on linguistics and allied subjects received from time to time from Dr. Varma. Such despatches have, by now, exceeded two thousand pages.

In his busy academic schedule of over eleven hours a day of *Sarasvatī Sādhana*, Dr. Varma reserves two days in a week, Tuesday and Friday, for the study of the present writer's book, *Kāṅgarī : A descriptive study of the Kangra Valley dialect of Himachal Pradesh*, and jot down critical observations thereon which are later passed on to the present writer in instalments. These valuable observations comprise observations on dialect behaviour, comparative and historical studies and etymological notes enunciated with patterns. His reference tools in the present studies are, in chief : R. L. Turner's *A Comparative dictionary of the Indo-Aryan languages* (Oxford University Press, London, 1966), Hans Raj Pandotra and Shyam Lal Sharma's *Dogarī Hindī Shabdakosha* (Cultural Academy, Jammu, 1974) and other Sanskrit, Hindi and English lexicons. Further references are often cited from the old and current books and journals on linguistics and literature for historical and comparative studies. His deep penetration into the structure of languages is amazing.

The typological classification of the data which he makes steers clear of value judgements. He seems to believe in the creative process in a rhythmic manner in reviving and refining ideas. The validity of the modes and patterns of his reasoning is thoroughly checked by him and is left for rechecking in the open corpus of the data.

1. Pronouns in Kāṅgaṛī : A comparative study

Dr. Varma commenced studying and making notes on the present writer's book on *Kangari* from April, 15, 1975. In his notes, Dr. Varma emphasises the importance of pronouns in human language thus : "My 51 years' continuous studies in linguistics show emphatically that, due to their frequency, the importance of pronouns is topmost. Any honest student of language should, therefore, consider it his moral duty to give to this study the first position in the syllabus of his studies. As a test-case, I took up four pages in Kāṅgaṛī, Dogri, Kashmiri and English texts, in order to study, for myself, the proportion of pronouns in these pages."

The stress is laid on deep structure as evinced in his recent note of March 17, 1978 : "The remarkable correlation of the vowels in Kāṅgaṛī on page 187 (of the present writer's book) is a thrilling feature on which at least an essay could be written. *Miñjo* but *mette* and *mera* ; the tonal correlation only in *Sāṛa*, *Sātte*, but not in *Sañjo* ! Two separate essays are expected : a matter of really intellectual atmosphere !"

2. Phonology of Kāṅgaṛī

Dr. Varma started the series of notes on 'Phonology or Kāṅgaṛī—A penetrating study' on May 23, 1975. On the importance on rhythm he states : "The new principle is the Principle of rhythm; the syllable is a natural mode of dissecting a human language by the man of the street."

Rhythm is auditionally the totality of all oscillations that occurs in the process of speech. It must include periodicity, tonality, glidality, modulation and melody in general. It is, in brief, the over all principle of phonological behaviour."

3. Morphophonemics of Kāṅgaṛī

Dr. Varma commenced making observations on morpho-phonemics on May 24, 1975, pointing out the processive stage as one of the leading

topics of modern science. He wrote : "But our rhythmic theory demands a description of the variations of the transition of one vowel to another in different moods, tempos and contours. This last term I have borrowed from a British phonetician in an article on Hindi Intonation appearing in a recent number of the *Journal of International Phonetic Association* (1973). Morpho-phonemics is concerned not only with CVV *per se* but CVV in all conceivable environments. This means the genuinely intellectual approach to linguistics."

1. **Morphoneme.** This term is introduced by Dr. Varma in the following words : "In this connection, a very interesting International English term has been pointed out by the *Russian dictionary of linguistic terms*, viz., *morphoneme* which has been defined as "within one and the same morpheme, a single or more phonemes functioning as allomorphs."

2. **Phonotactic features.** Dr. Varma expects a typology in the present study for the glidality of /y/ in various words and tempos. For the observation : /i/→/y/ he quotes Daniel Jones : "One generalization, one thousand examples," as one or two examples are not sufficient to validate the claims of any theory.

4. Studies in the Systematics of Agglutinative suffixes in Kāṅgarī

Dr. Varma started the series of notes on 'Agglutinative suffixes' on November 21, 1975. He laid special stress on the postulational approach. He says : "The inspiring book *Kāṅgarī* has thrilled me to venture a new additional series with the above title. My reasons for such a venture are as follows :

1. Granted that without typologies and without the facilities of a single human being for discussion, such a venture may be a mere *aranyarudhitam*, my first explanation is the very helplessness of my heart. "All eventualities" command me to go on struggling with this dazzling feature of Kāṅgarī.

2. I have also before me a model shown to the world by L. Bloomfield, 'A set of postulates for the science of language' published in the journal, *Language* in 1926.

Dr. Varma further gives the impression on this topic that the accent has had an important role in the operation of formative suffixes

in Kāṅgaṛī derivatives; thus, in the systematics of this structure, accent plays a role of a predominant dererminant.

According to Dr. Varma "the systematics of these derivative suffixes is now beginning to dawn upon the observer's mind. They have a tradition in which Prakrit —kk— is the foremost. The diminutive /u/ is equally predominant, but I am still struggling with its processive stages. /a/ leading to /á/ as pointed out by Jain, is even more frequent."

5. Agentive and Abstract suffixes

In his valuable note of January 13, 1976, Dr. Varma ponders on the baffling problems of processes, stating : "The competing hierarchy of agentive and abstract suffixes is beginning to impress us as regards derivative formation in Kāṅgaṛī. But the baffling problems released are also gathering. They consist in the specification of the processive stages through which a particular form has been evolved. It is a pity that Turner's lexicon hardly advances beyond the *dhātu* stage of a word, for even here the parallels grow often unmanageably large."

6. Sindhi : A museum of words

Dr. Varma considers the Sindhi language as of utmost importance. His optimistic views are revealed in the note of January 16, 1976, which reads as follows :

"I dream sometimes that if a world of 'horizons' is actually established as a substitute for the hell of routinization, the compulsory study of Sindhi will be the first step in that world, for Sindhi offers us a museum of words with complete syllables !

"*nyálp* 'waiting' (in Kāṅgaṛī)—the 'romance of words' is beautifully illustrated by this word. Turner 7228 has *nibhālayati* 'perceives' Chāndōgya Upaniṣad, Dardic maiyā *nīhaḷā* 'look !' In पहाड़ी (Joshi) *nyālnu* 'to look', Sindhi *nīharaṇu* 'to look', Nepali *niyalnu* 'to look'. The excitement of /l/ in *nyálp* (in Kāṅgaṛī) as in so many words here, is a matter of processive stages which we leave to the next generation to investigate with their terms."

7. Studies in the Systematics of Kāṅgaṛī linguistics

Dr. Varma started a new series of notes on the 'Systematics of Kāṅgaṛī' on August 2, 1977. He gives two types of classification

of human language : 1. Centralizing and 2. Decentralizing. The centralizing languages are said to be those which predominantly tend to Sandhi and Syncopation of syllables inherited from some original language, Kāṅgaṛī being one of them. To illustrate the statement, an example from *Kāṅgaṛī*, p. 111, is given as :

"*Ūggār* 'to open' from Turner 1975, Skt. *udghāṭa* 'the act of opening' ; it comes as a revelation to us that Kāṅgaṛī is the only language which has shortened the original vowel ; e.g., Sindhi *ughatṛo* 'naked', Kumauni *Ughāṛo* 'open', Panjabi *ughāṛa* 'naked, open'. Here, Kāṅgaṛī has eminently behaved as a centralizing language. The processive stages of this evolution remain to be explored."

According to Dr. Varma's optimistic note of September 20, 1977, "The plan of these studies is to begin first with non-grammatical portions of Kāṅgaṛī, for the grammatical portion requires a tremendous equipment of organised morpho-phonemic material, as envisaged during the present decade.

Even the non-grammatical portion actually awaits a far larger equipment than is actually available. Turner's collections do offer some basic mechanisms, just functioning as starting points, so that actually a considerable portion of these studies has to resort to conjecture."

8. *Saṁmanana Maṇḍala*

Dr. Varma attaches much importance to the *Saṁmanana-Maṇḍala* where the activities of *Śabda Brahma Parishad* are weighed and considered. These activities are being recorded by Dr. Sita Ram Sehgal at Delhi. In his thought-provoking note of July 4, 1975, Dr. Varma gives the threefold *mahāmantra* of linguistics : 1. Patternization (=typology), 2. Accountability and 3. Interrelation. Citing an example from Kāṅgaṛī /ryàli/ 'greenness' Dr. Varma observes the concentrated but oscillating movement manifested by the tone on /à/. Accordingly, "A typology of such a thrilling phenomenon is expected if a *संमनन मंडल* could be organised."

9. Conclusion

1. These series on phonology, morpho-phonemics, morphology and syntax encompass the data presented in Kāṅgaṛī at the maximum length during the period of four years 1974 to 1978.

2. The processive stages to analyse the data are denoted through the deep structure by all possible combinations in various categories of words and lexical structure.

3. Dr. Varma's daily notes on the subject reveal an aura of romance about the study of Kāṅgarī and other Sub-Himalayan dialects, extending upto Tibet, for the last fifty-five years, in a spirit of dedication continued undeterred even in his nineties.

4. The activities of the *Sammanana Maṇḍala* deserve to be recognized in the academic world towards which the proceedings of the discussions held during its sessions are duly published and placed before scholars for their study.

DR. SIDDHESHWAR VARMA ON PAHARI LANGUAGE

By

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On the 8th April, 1970, I got, quite unexpectedly, a delightful letter which ran, "It is just for your information that yesterday our *Shabda Brahma Parishad* happened to discuss a passage in your paper in *Shodhpatravali* issued by Himachal Pradesh in 1970. On p. 83, para 2, lines 5-6, you speak of a peculiar /a/ in Kului : 'shorter than Hindi short vowel 'a', but longer than Hindi long vowel 'ā'.' The Parishad places on record its cordial appreciation of this happy 'glimpse' on your part, for this vowel, in phonetic terminology, is called '/a/ advanced' and is a notable feature, not only of Kumauni Pahari but also in Gari (Tibetan). The Parishad, on 9th April, 1967 had rendered phonetically the Hindi phrase *ham dono meñ se* as 'āsā dūi ko' into Kului in a story dictated to us by an informant from village Seovali 38 miles from Kulu."

The said letter was from the great linguist Dr. Siddheshwar Varma and the reference was to my article 'Kului sarvnām' which appeared in the *Shodhpatravali* published by the State Institute of Languages, Education Department, Himachal Pradesh. I had never seen Dr. Varma before, and the letter allured me to see Dr. Varma not only because he had appreciated my article, but because I had another objective in view. My book entitled *An easy way to Hindi and Hindi grammar* was in the press and I was looking for a scholar who could critically examine the book and also write a foreword for the same. I was very anxious to meet Dr. Varma early, but it was only after more than a month that I could meet him on 17th May, 1970. We had a fruitful discussion for over two hours and he gladly agreed to write a foreword to my book, which he actually did on 15th June, 1970. However, what attracted him most was the phonetic peculiarity of Kului dialect of Western Pahari which he gave expression to in a letter which he wrote to me immediately after : "I thank you for your in-

teresting visit today (17.5.1970) and, for your information, I place below a copy of our proceedings which were noted in our file : '17.5.1970. Plan set up for patternization of /ə/ in various environmental distributions, as contrast to /a/. Phonetic quality and transcription to be of a high level'."

I could meet Dr. Varma only once again, because I was soon after transferred to Simla where I took over on the 18th June, 1970. But he has been kind enough to write me letters at regular intervals and between 7th April, 1970 and 20th June, 1971, I received as many as 64 letters from him. Dr. Varma wanted that the study of language must be based on methodology consisting of (i) patternization, (ii) inter-relation, and (iii) adjustment. He writes : "Linguistics being an analytical description both of speech and language, its methodology is three-fold. The first and foremost step in the study of this methodology deals with patterns as the 'a' pattern in *sat-paṭ*." (Letter dated 11.6.1970). Again, "You will soon notice that the test of patternization is highly intellectual, for it means a planned selection. Regarding /ə/ you have first to select words side by side of half-long:full-long /a/, as in Kumauni *raṭ* 'blood', but *rat* 'night'." (Letter dated 18.6 70)

As for inter-relation, Dr. Varma says : "Inter-relation constitutes the most important method of linguistics. In *sat-paṭ* there are many inter-relations. The foremost number of this relation is the accent on the first syllable. By virtue of its influencing the closeness of the vowel 'a', it is called determinant, so that there is an inter-relation between the accent and /a/, the former being a determinant, the latter determinate." (Letter dated 23.6.1970). Similarly, "In *sat-paṭ* there is another determinant, which pertains to the hearer. Unless his 'code' accepts the exact closeness of the vowel when he hears the word, it cannot be taken as a Kului word. The slightest openness of the vowel will not sound well according to English usage....But the hearer's mind is only a representative of the whole speech community of Kulu. This phenomenon is called 'adjustment', but the adjustment is externally in the word itself, though internally in the hearer's mind. The relation of adjustment is between the hearer's ear (+mind) and the vowel /a/. (Letter dated 24.6.1970)"

The discourse that Dr. Varma gave me through these 64 letters has formed the basis of my subsequent study of the dialects of Pahari

language and much of the observations of Pahari Language made by me in my book *Pahari Bhasha : Kului ki vishesh sandarbh mein* are based on the lessons given by Dr. Varma. When the book had been published, Dr. Varma, scrutinized it page by page, favoured me with his comments on the peculiarity of Pahari language through letters extending over 300 pages. Some of his observations reproduced below from his letters could give a graphic view of his ideas on the different aspects of the Pahari language.

Phonetic Features

Discussing /a/ in Kului, Dr. Varma wrote in his letter dated the 21st Nov., 1975, "I have started a regular study thereof (of the said book) in the light of linguistics. On page 154, 2nd para, 'a' in Kului has been described in the light of routinized *ardhvyrit madhya* which is only one aspect of the sound, viz., articulatory. But it is interesting to note that in the third para, lines 9-10, you describe also the auditional aspects of /a/, viz., in words like *bāgar*, *tsādar*, *sāban*, *gābhān*. Now, in modern linguistics, the /a/ in g, d, b and bh in these words is called 'natural /ə/', i.e., very weak type of /a/. Thus, if we refer to the book of T.G. Bailey, *The pronunciation of Kashmiri* (1937) for the Kashmiri word for 'hand', he writes *athə* (page 14). That is to say, the first /a/ is full /a/; the last one is very weak and, according to International Phonetic Alphabet, it is written /ə/."

"The charm of your book starts from page 131, para 3, lines 1-2, in which you speak of the Kului word for *Hoth* 'a hand' and say that 'in all dialects of Inner Pahari /a/ has a tendency to change to /ə/'. Now this single example has revealed to Indian linguistics the grand possibility of the existence in the country, in some ancient period, of back-vowel /ə/ representing /a/ in a far more extensive area—a replacement of which the Dardic languages are eloquent demonstrations—an area—who knows?—which may have extended from Kulu to Hindukush,"

So far as consonants are concerned, Dr. Varma has shown special interest in cerebral *ts*-family in comparison to palatal *c*-family, cerebral /l/ as against dental /l/ and different kinds of aspirations. He says : "On page 191, the book gives a catalogue of certain words in /c/ corresponding to Sanskrit /tr/. Though the requirements of scientific presentation are very exacting, the undersigned is giving below a few

examples, taken from Turner's *A comparative dictionary of Indo-Aryan languages*, but quoting only very necessary examples therefrom. The rigid critic may object that scientific presentation is impossible without giving the reasons for the occurrence of a form ; it is in view of this that the title of this paper begins with the word 'Preliminaries' :

1. Kului 'dác' sickle : Turner, No. 6260 *dātra* 'sickle' *Rgveda*, Kashmiri *droc*, Kumauni *dachul*.
2. Kului *cuť* (meaning not given, but Sk. *truť*) Turner, No. 6065 *truťyati* 'is broken' Pāṇini.
3. *cōsh* (meaning not given, but evidently from Sk. *tras*), Turner, No. 6006 *trāsati* 'is afraid' *Rgveda*.
4. Kului *jāc*, Skt. *yātra* : This word is an interesting example, indicating, firstly no parallel /c/ in any word has been in Turner, showing clearly that, being a religious word, most of the dialects were not inclined to inflict their own pronunciation thereon, but the second, even more interesting feature of this exception is that the tendency of strict use of /c/ for /tr/ in this area is quite striking." (Letter dated 13.1.1976).

Again : "Very interesting and thought-provoking are the Kului words with a /h/ element, as on page 175, para 2, *nhush* 'daughter-in-law', but *nhōsh* 'nails', and on page 177 *lhōsan* Hindi 'lahsan'. While the /h/ in the last word has some historical interest, cf., Turner, No. 10990 where Prakṛt *lhasuṇa* for 'garlic' has been noticed, the /h/ in *nhush* is a replacement of Sanskrit /s/, while in *nhōsh* it is replacement of Sanskrit /kh/. In Punjabi also we have *nahū* for nails. The phonological determinant of this phenomenon may have been partly a concentration of syllabic intensity which with a force turned all consonants into mere breath, symbolized by /h/." (Letter dated 8.3.1976).

As regards /l/ and /ɭ/ : "With regard to the phonemic contrast between /l/ and /ɭ/ represented in your most interesting list on page 178, I may bring to your notice that this contrast has very important historical grounds :

- (1) Kului /ɭ/ represents Sanskrit single /l/, as *Kāl* Sk. *Ākal* 'famine', Ku. *kaḷā* Sk. *kāl*, Kului *khōl* Sk. *khal* ; cf.,

Turner, No. 3834, Sanskrit *khāla* 'threshing-floor', Dardic Shina *khal*, Kashmiri *khol*, Gujarati *khaḷa*, Marathi *khaḷ*. But the exciting feature as regards this word is that Kului is the only language which represented the single Skt. /l/ by /l/.

- (2) Kului /l/ represents Sanskrit /ll/. For instance, in connection with Kului *mōl* 'wrestler', Turner, No. 9907 has *malla* 'wrestler', *Mahābhārata*, S. *malu*, Panjabi *mall*, Lahnda *malhaṇ*.

But Kului *mōl* 'cowdung', Turner No. 9899, *mala-Atharvaveda* 'dirt', Kashmiri *mal* 'filth', Sindhi *maru* 'dirt', Panjabi *mal* 'dirt'.

So, here, only Panjabi shows a little touch with retroflex /l/. Regarding Kului *khōl* 'leather', cf. Turner, No. 3848, *khalla* 'leather', *Suśruta*, Kashali *khalla* 'bellows', Kashmiri *khal*, so that the /ll/ origin of Kului *khol* has been verified thereby.

How much I enjoy your wonderful discoveries ! (Letter dated 23-3-1976).

While discussing the vocabulary of Pahari language with special reference to Kulu in my book *Pahari Bhasha* (pages 134 to 152), I had pointed out the contribution of non-Aryan languages towards these dialects. While agreeing in principle on this point, Dr. Varma refuted certain of my observations as under : "On page 149, para 1, line 9, the Kului word *betṛl* 'woman', supposed to be a borrowing from Malana language (Kanashi), has an adjectival or specificative sense, as Turner, No. 13734 *strl*. West Pahari Jaunsari for 'woman' is '*betl manukh*' just as Pahari Bhalesi *ṭhlās*. *Suthan* 'trouser', another borrowing from Malana, Turner No. 13468 has *sunthāna*, *Tibetan-Sanskrit Lexicon Pasai* (Dardic) *sutān*, Niya Prakrit *soṃtani* 'trouser'. Again, *shākhra* 'young ox', another borrowing from Malana, cf. Turner, No. 12256, *śakvara* 'bull', *Atharvaveda* *śākvan* 'mighty', said of bull, Kashmiri *hakhur* 'bull', Bhalesi *śakhuro* 'unbroken ox'. The processive stages through which the above words in Kului have now been used, may have reached through Malana. This important point deserves investigation. But the correlation of these words with other Indian languages

should not be neglected. These two important points have to be ever kept in view." (Letter dated 9-4-1976).

Pronouns

Dr. Varma has felt the necessity of the addition to or modification of Devanagari script towards an accurate depiction of the linguistic phenomena through that script which is used also to write Hindi. He wanted the Himachal Academy of Arts, Culture and Languages to work in this direction. He himself wanted to offer his suggestions to the Academy in the matter. Consequently, he left the study of the phonetic chapter of my book, which he was scrutinizing, and concentrated, for some time, on the treatment of grammar in the book. He writes : "Referring to my letter dated the 21st November, 1975, I have to inform you that I have postponed the study of phonetic features of Kului, in view of the suggestion, I had made in that letter for the adoption of a few phonetic letters as a secondary mechanism, owing to their international importance, with the hope that your Academy will adopt them in the near future. My interim plan is to take the grammatical features of Kulu in the light of up-to-date methods in linguistics. In this connection, I am to take up the glossal features of Kului pronouns and other related speeches. For pronouns, in order of frequency, are the most important grammatical feature of human language. I have exhaustively described it in a paper which I submitted to the Hoshiarpur V.V.B.I.S.I.S., and which was entitled as follows :— 'Pronouns in Kāṅgarī—A comparative study'. I do not know if it could be convenient for that Institute to send you a copy thereof. The portion on 'Pronoun' of your book is most exciting and I wish we could meet some day to formulate a plan for a solid systematics of 'Pronouns in the linguistic area of Simla and adjoining speeches'. In the demonstrative pronouns, the distinction of 'he' and 'she' in Pahari language is an incident of syntactical construction, for it occurs only with transitive verbs, basically speaking, for, otherwise, it can now occur even in a sentence in which the verb is intransitive with the genitive. That this remarkable phenomenon is the relic of Dardo-Pahari relationship is clearly proved by its occurrence in Kashmiri. Cf., the occurrence of Kashmiri *su* 'he', and *so* 'she' (T.G. Bailey, *The Pronunciation of Kashmiri*, 1937, page 2). But, here, there is the reverse phenomenon—there is no gender difference whatever in oblique forms, nor in plural.

"That this phenomenon has further extended in Dardic languages has been indicated by its occurrence in the Dardic language Phalūṛa spoken in Chitral, as described by the Norwegian G. Morgenstirne in his paper 'Notes on Phalūṛa', page 18 : *as* (this) m. *ano*, (this) f. *ani*. But, here as in Kului even the oblique has gender. Cf. :

	Mas.	Fem.
Dat. sing.	<i>anīs</i>	<i>ani'nām</i>
Gen. ,,	<i>anī si</i>	<i>anī nī</i>

Linguistically, the problem has to be handled from the following points of view :

- (1) 'Distribution'. This is the topmost feature, brilliantly proved by Pāṇini. Some aspects of a phenomenon occurs only in certain points in one language ; others, similarly, in other languages. A plan is to be prepared, if we are really honest in our intellectual pursuits.
- (2) The *mahāmantra* of linguistics is threefold : Patternization, Inter-relation, Accountability.
- (3) It is a pleasure for me to note that the first point, 'Patternization', is being ably prepared by Shri Shyam Lal Sharma and his enthusiastic band in Jammu on Dogri. Perhaps, your Academy could send a representative to Jammu in order to study the methodology of this typology.
- (4) 'Inter-relationship' can only be selective ; you have to start with small groupings in close relationship.
- (5) But the hell of the work lies in Accountability, for, without records, how is it possible to point out the grounds for the occurrence of a certain phenomenon in unwritten languages!"
(Letter 28-11-1975).

Dr. Varma has emphasised, many times, the necessity of team work. He is not happy over the patch work being done by different writers of Himachal Pradesh. In his letter dated the 24th July, 1976, he made a reference to this effect : "I have carefully studied and entered in my notebook all the data presented on pronouns in the *Shodhpatravali*, Parts I and II. But it is a pity that none of the papers

there has ever cared to inter-relate the data of his area to other areas. For instance, in *Shodhpatravali*, Part I (1970), under Sirmauri on page 57, only Saindhari dialect (spoken between the rivers Giri and Jalal) has been mentioned.

"It seems as if the various linguistic workers in Himachal are living in little islands entirely cut off from one another. They do not know that the ABC of linguistics is patternization, inter-relation and accountability. In *Shodhpatravali*, Part II, page 24, the first person plural nom. *ai* of Churahi is directing our attention to *ase* 'we' of Kului, but also to 'i' of Punjabi *asi*. Such an inter-relation is a mere coincidence.

"But linguistics has gone much deeper. It is struggling for the determinants of inter-relationship, which is basically syllabication and accent. In Kului (*Pahari Bhasha*, p. 252) all plural first person pronouns show a firm syllabication, as in *āsābe* 'to us', *āsāra* 'ours'. Churahi *ai* indicates the same tendency, but on a miniature scale. Even Mandiali nom. pl. *āssā*, obl. *āssā thē* (p. 38 of the same part) shows the same firm syllabication. But Kehluri on page 48, in its *aseñ*, *ahēñ* shows quite the opposite tendency.

"Compared with Kului, Baghati impresses me with a remarkable tendency for firm syllabication. On p. 85 of the same part of *Shodhpatravali*, the first person nom. pl. *hāmme* shows the same tendency. It has the same tendency even in sing. nom. as *āñāo*, obl. sing. *māi sāñ*. I enjoy something like music in such expressions !

"I do not know how many teams will be necessary for the revision of many observations in this chapter."

Again in his letter dated 27-7-1976, Dr. Varma states : "Further reflection, day and night, on pronouns as treated in your book *Pahari Bhasha* has led me to conclude that if the treatment is not to be a farce, it must be undertaken by an organization representing the topmost aspect of Indian linguistics. This organization, in the first place, should prepare a 'syllabus' for the investigation of pronouns. This syllabus should contain all the topics and items, in due order, concerning pronouns, such as the following :

- (a) Hypothetical pronouns like (i) *yusmad* and *asmad* (Primary) and (ii) *me*, *te* (*ekvacane*) (Secondary) by Pāṇini,

- (b) Expected forms in different regions—This is basically the first step. Whether *jo* or *zun* is spoken in an area does not matter. The one thing needful is that the expected forms, parallel to Pāṇini's hypothetical forms, must be systematically listed for the use of researchers. This could be handled by trained people only."

Adjectives

The necessity of inter-relation has again been pointed out by Dr. Varma with regard to the study of Pahari adjectives. In his letter dated the 30th July, 1976, Dr. Varma says: "I have enjoyed and learnt many new things from the chapter entitled 'Visheshan' (pages 269-75) of your book. Though the real task of inter-relation concerns only the syllabus to be the function of some organization, I place below my office notes for the use of that organization.

"On page 264, you speak of feminine plural in adjectives. It is stated that a construction like *kaliān ghorīān* is impossible in Kulu. But its occurrence in Kāṅgarī, cf. page 82 of the book, offers a programme for inter-relation of such constructions in Pahari in general. Inter-relation of constructions by *-ka* suffix as in *dihāṛka* 'of the day' (p. 265, para 2) similarly awaits the treatment expected. I was, again, thrilled to read on page 266 diphthongal constructions like the number *duī*, *trāī*, *tshoh*, *nau* which are missing even in Kashmiri, though in compound numerals, Kashmiri does show this construction. Cf., the following :

21, *biḥā-ek*, Kashmiri *akā vuh*

22, *biḥā-duī*, Kashmiri *zo too vuh*

"Now the organization is expected to demonstrate this inter-relation in the whole of Himachal. In spite of clear cases of syllabic extension as illustrated in the above para, forms like *dujā* and *trijā* in the teeth of Kashmiri *doyum* and *troyum* '2nd and 3rd', indicate some contamination with some other language, which the 'syllabus' has to note down as one of the issues to be handled. *Dugṇā*, *trigṇā*, illustrated on page 261, are beautiful illustrations of even syllabication, as in Kashmiri, data which have convinced me that these two languages have preserved some fossils of extending and even syllabication. Whether the

'syllabus' could prepare an elaborate programme for this tendency, I do not know.

"I sometimes jump with delight when I find stylistic methods used by language. On page 268, para 4, *porze-re-porz* 'five of five' (all the five) is of this type. Could a map of this usage in Himachali be one of the programmes in the 'syllabus'? Similarly, the pronominal adjectives signifying size, described in para 6 of page 271, are very interesting. Its production is not only novel, it functions also strictly as a pronominal adjective as in *ketrā, ebrā* 'so much big', 'this much big'. This is an outstanding peculiarity of Kului, a type which I have never come across before. Stylistic devices for superlative degree used by Kului have been explained by you impressively on page 274. The stylistic aspect of the same has been expressed by the genitive case on p. 274, para 4 in constructions like *tsorā-tsorā-rā-tshor* 'Thief of the thieves of thieves' (most notorious thief). The marvels of comparison in connection even with a single word *goli* ('anything round') as manifested on page 208, last para, of your book, can be achieved only by organized efforts. It often occurs to me that if this gem of a book had been published in Soviet Land, scores of teams would have been organized to do the needful."

Verbs

Absence of continuous tense in some of the dialects of Pahari has embarrassed Dr. Varma. He made this indication in his letter dated the 10th August, 1976 : "It is my painful duty to bring to your kind notice that the wonderfully elaborate chapter on 'Verb' (pages 276 ff.) of *Pahari Bhasha* has entirely omitted the treatment in Kului of a tense like '*men ā rāhā huñ*' (I am going) etc. It is often called 'continuous tense', 'progressive tense', 'imperfect tense'. I should prefer 'continuous tense'. Grierson, *Summary*, page 980, last but one para, calls it 'present definite'. In Hindi I shall call it '*Pravāhī kṛdant kriyā*'."

To this letter my reply was :

"With reference to your letter dated the 10th August, 1976, pointing out the absence of a reference of 'continuous tense' in the book, I would state that there is no such construction of sentence or tense like 'continuous tense' in Kului. I, however, regret to have missed such a reference in the book. In fact, this was thoroughly discussed in

one of my articles appearing in the *Hima Bharati* for June, 1968, where I made it clear that in Kului there is no 'continuous tense' like '*khā rahā he*' (is eating), '*jā rahā he*' (is going) etc. This construction in Kului is more like the form of incentive compound with the word '*lagna*'. Thus *so khāṇa khāṇā lāgira* (He is taking meals).'

On receipt of my reply Dr. Varma wrote : "I am delighted to notice that you have already brought to light the occurrence of 'continuous tense' in Kului in your paper in 1968, and I follow the spirit of your observation that in Kului there is no continuous tense with pleasant appreciation, for structures must differ with languages." (Letter dated 15-10-1976).

DR. SIDDHESHWAR VARMA : LINGUISTIC INSIGHT
AND CONCEPT OF RESEARCH
WITH SPECIAL REFERENCE TO HIS OBSERVATIONS ON PATTANI

By

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The rare privilege of daily discussions with Dr. Siddheshwar Varma, which the present writer had for years continuously was disturbed by the tyranny of circumstances which forced Dr. Varma to shift to Delhi from Chandigarh in 1973. But from Delhi, too, Dr. Varma was kind enough to take constant interest in my research work, which, in a way, was an assignment by him to me. Mutual exchange of views through notes had also been going on without interruption. Here, I shall be confining myself to Dr. Varma's views on the particular topic indicated in the title of this article.

1. Introductory

Some time back I completed my analysis of Pattani, a Tibeto-Burman dialect of Lahoul Valley of Himachal Pradesh and sent the first draft of it to Dr. Varma for his comments. He, as usual, took keen interest on the work and continued offering his comments on its various aspects for nearly two years. A perusal of his observations might be enough to give a vivid glimpse of his personality and his insight into the niceties and intricacies of a language.

It may, however, be pointed out here that Dr. Varma does not believe in the quantity of publications or multiplication of books. He feels that writing should be done only when there is something new to be communicated ; writing should never be done for the sake of publication alone. To him this 'something new' can be communicated, in the real sense, through either research papers or letters. This is the reason why Dr. Varma has not many volumes to his credit. Most of his researches are contained in his research papers and in the thousands of letters which he has written to scholars all over the world. In fact,

his letters contain a wealth of information on his ideas on various linguistic, philosophical and literary subjects.

Linguistic researches, according to Dr. Varma, must fulfil three conditions, viz., patternization, inter-relationship and accountability. In his letter to me dated 29.11.1977 he writes : "All knowledge is knowledge of relations. *Jñānasambandho jñātata* says the *Vaiśeṣika* authority *Nyāyakandalī*, p.232." 'Research' has been defined by a Soviet authority as "Evaluation of a point or topic in investigation." In the matter of patternization, he is a very faithful follower of his teacher Professor Daniel Jones who declared : "One generalization, one thousand examples." Dr. Varma is never tired of quoting these words in his comments.

2. An advocate of team work

Another mentionable point about Dr. Varma's approach to research is his insistence on discussion and team work. He says : "If research is not to be made a toy, then it should never be handled by an individual for its ultimate results, because any conclusion drawn by an individual, however intelligent, cannot be faithfully acceptable unless it is thoroughly discussed by a team of technically trained persons." This is the reason why he repeatedly expresses in his comments on Pattani the desirability of discussing many of the points by a team of scholars. While at Chandigarh he used to discuss each and every point which he worked on with his colleagues there. He continued this practice even when he shifted to Delhi. Even scholars outside Delhi were asked to offer comments on the points discussed by the association of like-minded scholars established by him in Delhi for this purpose under the name *Sammanana Maṇḍala*. The institution of a similar nature working under his patronage at Chandigarh was known as *Śabda Brahma Parīṣad*.

In his letter dated 29.7.1977, writing on the importance of *sammanana*, Dr. Varma says : "If I am not degenerating into a *brutally irrelevant topic*, I may be permitted to remark that I am a *bhakta* of the last hymn of the *Rgveda* (10.191) in which the second *mantra* has a phrase on the value of 'joint thinking'; it implies that genuine knowledge is only then possible when human beings think together. The phrase runs as follows : सं वो मनांसि जानताम् । 'Your minds should know

jointly.' This is the literal sense, implying that rational conclusion is possible only by mutual discussion : 'तद्विद्धिपरिप्रश्नेन । *Gita* 4. 34, I feel that this point is the question of life and death for the intellectual atmosphere of this country."

Similarly, when the first instalment of the typescript of my monograph on *Descriptive analysis of Pattani* reached him, his comments were : "Such a study is expected to be the indication of an 'intellectual soul' to the modernist and a *janma-saphalya* to Sanskrit tradition. These notes are primarily intended for self-study, so that I shall feel obliged if you kindly participate in *sammanana* about important points in my struggling notes." (26.7.1977). Further, on 4.10.1977, he writes : "I have taken up Pattani linguistics as a matter of self-study..... But this self-study will be a hopeless dream if it is not supplemented by cooperation. Luckily, the data are collected, arranged, and passed through profound reflection by Dr. Sharma, permitting me for comparatively smooth sailing in the field."

3. A Phonetician

Being primarily a phonetician, Dr. Varma is not satisfied with the idea of 'functional phonology'. He always wants to carry the analysis of a sound to its *fineness*. For instance, in order to judge the various degrees of vocalic and consonantal elements in the word *khuyu* 'dog's' < *khui* + *u*, his demand would be that here "a Programme Committee shall have to set up a plan for—

1. The ratio of the consonantal and the vocalic element of *y* in various concentrations of accent ; and
2. The nature of the consonantal element in diverse contexts—fricative or nonfricative ?

Further, giving his views on glidality he writes : "Glidality does exist as an adversary to consonants intruding vowels. This grand topic, if its systematics is taken into account, has an enormous number of variations which are now being studied electronically.

"*Diverse aspects of glidality*. The 'satellites' of glidality are enormous : (1) the degree of vocalic element, (2) audibility as well as sonority, (3) its dynamic syllabicity, (4) its variations in diverse syllabic environments, (5) 'quantification' (a Japanese expression) of diverse divisions produced by it.

"But such drastic demands of the day can never be one man's task." (9.8.1977).

Again, commenting on the glidal aspect of a word in Pattani, he states : "Now, glidalization, announced on page 3, article 3, demands a grand programme, a very elaborate plan and a thoroughly organized equipment, at least infinitesimally resembling that of the Soviets who have a committee for every important research item.

"The phenomenon of glidalization is necessarily supplemented by many byproducts or supplementary phenomena, due to the variations of 'Dynamic syllabicity', the accent and its peculiar concentration affecting in endless ways the gradation and supplementary phenomena of the glidalization." (4.10.1977).

While commenting on the morphophonemic aspect of nasalization, presented by me, Dr. Varma, in his letter dated 9.8.1977, observes : "The treatment of this topic is very inadequate, entirely neglecting the 'syllabic conditions' and the consequent variations of nasality which tend to be enormous, being studied electronically during this decade. Besides syllabic conditions, the quality and quantity of vowels also play a prominent part in determining the quality and degree of nasality. There is not even a mention of this very important determining condition. The grand parameter in the treatment of such topics should be governed by what our *Vaiṣeṣika* authorities called *apekṣa-buddhi*, being defined as a combination both of analytical and synthetic approach, *nānaikatva-samūhālambanarūpa buddhiḥ*."

Without quoting further from his letters on this aspect, it may be said that the above extracts are sufficient to vindicate his approach to the analysis of various linguistic elements in a language.

4. Insistence on ratio and typologies

Moreover, in a linguistic investigation, Dr. Varma is never satisfied with general observations. Like a scientist, he wants to have exact information, or wants to be exact about any phenomenon relevant to the particular point in question. He is always inquisitive of the ratio of the various elements found in a sound. In this he is never tired of quoting a French authority who said : 'In life it is the ratio that counts'. E.g., in his comments of dated 12.3.1978, inquiring about

the stress-pitch relation in the word *kyugca* 'chicken' he says : "One would expect some stress, primary or secondary, in this word. What will be the *ratio* of stress-pitch in this word ?"

Similarly, commenting on the phenomenon of juxtaposition he writes : "One could inquire the disastrous results of an equipment without typologies, when starting words like *reũ* and *kuṛṛā*, the startling proposition is pronounced that 'two vowels without consonants are seldom allowed', in the language. As a French authority said : 'In life it is the *ratio* that counts'. What is the ratio of vowels coming together ? Are diphthongs unknown to the language ? If so, do they occur their typologies ? Merely 'seldom' will not be accepted in a scientific approach." (9.8.1977).

In a linguistic analysis, his insistence on typologies is as strong as on ratio. Commenting on my statement on the range of nasalization in a diphthong, he writes : "Now, a structural approach will first plan a typology of all the diphthongs in Pattani, then prepare charts on the operation of nasalization in various diphthongs so that the scientific inquirer may be in a position to evaluate exactly the magnitude of its effectiveness in each particular case, as a French authority states : 'In life it is the *ratio* that counts'. This would mean, of course, a staff of organized trainees, which the authorities concerned should be in a position to supply, in view of the epoch-making example of investigating enthusiasm set by Dr. D. D. Sharma." (11.10.1977).

Again, in his letter dated 4.11.1977 commenting on the peculiar formation of words like *maprəcə* 'dumb' (one who cannot speak) and *zireke* 'east' (the place where the sun takes birth), he observes : "Elucidation of the words for 'dumb' and 'east' required full typologies, lexical and grammatical, if transparent elucidation was in the picture. Thus we are compelled to the naked but painful truth that such a task can never be accomplished singlehanded." His demands on typologies are very great and are made with regard to most of the problems. See, for example, his observation : "Very interesting indeed is the combination of *tavya* forms, but 'one generalization, one thousand examples' suggests adequate typologies, with *negative* instances as well (*anvaya-vyatireka*) which is possible only when fully descriptive presentation is offered." (17.6.1977).

5. Multidimensional approach to analysis

In the analysis of a sound or sequence of sounds his approach is always multidimensional. To him an utterance is not an isolated entity. It has multiple interrelation and various functions to perform. Commenting on the word *śumla* 'all the three', he writes : "-*la* in a phrase *śumla* (*śumu*+*la*) is a complex suffix, representing syntactical and idiomatic-semantic concepts, and suggests that it should be represented not merely as a grammatical term but as a *particle*, conveying many stylistic concepts as well." (13.3.1978).

Moreover, with his intimate knowledge of various languages, his horizon of comments is very wide. Thus commenting on the words *śumzur* 'triangular' and *pīzur* 'square', he says : "These are evidently Tibetan, but the one for 'square', is more interesting phonetically, for, in Tibetan, it is written as *bzi*, but pronounced only as *zi* ! The phonology of this *b* comparatively, could interest those dealing with Tibetan linguistics, as in Pattani it is *p*." (25.3.1978).

6. Harsh in criticism but generous in appreciation

Dr. Varma is a frank and fearless critic. His intellectual honesty does not allow any concession in the field of academics. This aspect of his character might be seen in his severe criticisms offered on various points in Pattani linguistics. In his letter dated 14. 10. 1977, objecting to the use of the term 'modified' in place of 'replaced' he writes : "The unscientific term 'modified' being unknown even to Pāṇini who advocated *sthānivadādeśaḥ*, should be discarded in the present decade. It may be substituted by 'replaced'."

Again, being not satisfied with the presentation of the syllabic structure of Pattani he observes : "While the profuse and interesting presentation of post-position is definitely informative and worthy of appreciation, one would expect something more about the syllabic behaviour of those mechanisms from the pen of an author who is an established expert in this field." (16. 12. 1977).

In Pattani, the names of east-west directions are expressed in a circumlocutory way, viz., as 'the birthplace of the sun' (east) and 'the place where the sun goes down' (west). Commenting on this aspect of Pattani vocabulary, Dr. Varma writes : "The description given about the names for the directions indicate that it would be more intelligible

if this ambiguous and inadequate term is replaced by 'sun-pivoted etymological structure'; this expression will go direct to the intelligence of the reader." (20. 12. 1977).

Dr. Varma is very critical of routinized type of research in the field of linguistics. So, commenting on syllabic pattern of Pattani, as presented by me, he writes : "In the article on Pattani, a cataloguing of the monosyllables in the forms of *CV*, *VC* etc. or in disyllables and polysyllables could never be termed science ; the marvels of electronics in this context have been proved to the world by two Americans, as detailed on p. 17 of the *Bulletin of Phonetics*, (Japan), July 1977." (17. 1. 1978).

His comments, particularly on syllabification, are very important and educative. Commenting on my statement, "Syllabic division as such based on pauses and halts within a word may be taken more or less, as conventional one," he states : "Recent demands of study of pauses and tones during syllabification have aggravated the difficulties of this topic, to which attention must be invited." (20. 3. 1978).

Again, referring to my statement about aspects of syllabic division, viz., juncture and syllabic silence or openness of transition, he observes : "The latter has to be reconsidered, for, experts now classify even this phenomenon into : (1) pause major and (2) pause minor." (24. 3. 1978). To him "pauses are the most *real* aspects of human language" (22. 3. 1978).

It may not be out of place here to quote one of his letters in full, in order to show his deep interest in the grand phenomenon of syllabification (15. 6. 1977) :

"Dear friend !

"As regards topic 9, in page 10 of your letter under the rubric "Overall tendency of syllabification", while it is a pleasure to learn that the normal tendency of the language is to keep clearly 'the tenacious junction between the syllable peaks, I am afraid it is only touching a fringe of syllabification, which is a tremendously extensive complex.

"I wish a committee could first draw up a 'Syllabus of syllabification' for the guidance of researchers, including at least the following :

1. *Articulatory aspects*

Junction, loose or tenacious, between sounds, is an incident, mainly, of articulatory tendency, a mode of physical behaviour. All such connected phenomena should be brought together in the syllabus.

2. *Prominence aspects*

These aspects are tremendously wider, including,

A. *Sonority in individual units* : (a) Vowels, (b) nasality, (c) *r*-sounds, (d) *l*-sounds, (e) voiced plosives, (f) breathed plosives, (g) fricatives.

B. Speech sounds in various permutations and combinations, the prominence of which should be represented in separate groups.

C. The role of individual sounds in creating new syllables. Thus, the pronunciation of *n* in some English speakers has been stated to be so intense that the English word *Henry* is heard like *Henəry* (Jespersen, *Lehrbuch*, 193).

D. Behaviour of accent in determining prominence.

E. Psychological elements like excitement in this phenomenon.

"As regards methodology, I deeply feel that, in spite of your marvellous enthusiasm, *destiny* has allotted to you only a single speech. This is not at all a rational approach to language. The A B C of rational linguistic study is comparison. 'What cannot be cured must be endured'—an endurance which is an inspiration to me." (15.6.1978).

Moreover, Dr. Varma, as a sincere scholar, keeps himself posted with the latest developments and researches in the field of linguistics.

Commenting on a footnote regarding syllabication, he remarks : "The use by Japanese of electronics for syllabication has in view the following : (1) frequency, (2) amplitude and (3) average duration per Japanese syllable. Of these, from the international point of view, the contour of frequency is the most important factor to express emotion. (*Bulletin of Japanese*, July 1977, p. 13)" (30.12.1977).

Further, commenting on the definition of a syllable given by me he adds : "With reference to the syllable it is recommended that its definition would be more exact if conveyed as 'sound-beat', for it is

much more than a mere unit, which is a symbolical abstraction. The sense of 'beat' implies an element of rhythm, *ārohāvaroha*." (3.1.1978). Again (6.1.1978): "If 'syllable' be defined in terms of 'sound beat', then in the article' p. 138, a mere catalogue of monosyllables will be shocking to the phonologist." Similarly, "A syllable during this era is a complex problem involving many 'sub-complexes', so that, even in the absence of electronic equipment, many problems emerge in connection with a single syllable." (13.1.1978).

Sometimes his notes are very detailed and instructive. There is one on the term 'Syllabic structure', which runs as follows :

"The term 'structure' which is perhaps the most universal in linguistics used by you in the title, 'Structure of syllabic units in Pattani', is open to question, for your *de facto* treatment of the syllable is only in terms of speech-sound, vowels or consonants, which is only a fraction of the syllable, which involves pitch, breath-force, emotion etc. It is, therefore, desirable to specify or delimit your 'structure' with some restrictive adjective which can be finalized only by discussion. For, even the term 'Phonetic structure' may be objectionable, for 'Phonetics' now is a far wider term than it used to be ten years ago.

"There is another content to which I intend to invite your kind attention. Your treatment of syllabication is restricted to *ananvita* single words, which is scientifically highly objectionable. The authority Harris (American) makes it necessary that all structural phenomena must start with an *utterance*. It is true that sometimes single words like 'a' 'come' can function as a complete utterance but this is a rare case." (9.4.1976).

It may be evident from his comments quoted above that he has a very penetrating insight and has no hesitation in criticizing a point if he finds anything lacking in it. But, on the other hand, he has no reservations in appreciating a point if it appeals him or tells him something new. Here, I shall restrict my self to a few extracts in which he has so generously appreciated some of the points presented in the descriptive analysis of Pattani.

"The thrill of delight with which I read your favour of 21.3.1976 is indescribable. But my engagements command me to be brief in my observations." (9.4.1976). "Your thought-provoking studies in the

syllabication of Pattani are turning out to be much more revealing than what they were expected to be." (14.5.1976). "Your penetrative analysis of Pattani continues to give me the pleasures of travel, though confined to a single room here." (8.6.1976). "Your masterly treatment of 'incipient syllabicity' in Panjabi deserves congratulations on the part of all close observers of phonetic phenomena. But your observation that the phenomenon occurs 'when at the end of a macrosegment' is of particular value in this connection, for, according to my reflections on the phenomenon, this 'incipient syllabicity' is an incident of the *dynamic* stream of syllabication. Occurring as the last syllable of the syllabic stream, it may be a composite complex, connoting (1) a fatigue phrase, (2) subjective importance of the concept in this stream, or (3) a spontaneous expansion of the stream." (29.6.1976).

"Your unsurpassed intellectual horizon has emboldened me the unpermitted disturbance of your concentrated moments by inviting your kind attention to a very learned article..." (18.6.1977).

"While I am deeply grateful to Dr. D.D. Sharma for his noble gift of his paper on 'Syllabic structure of Pattani', the footnote on the first page of this paper is very thought-provoking, suggesting the baffling circumstances which must be prohibitive enough for such a settled topic like 'syllabic structure'. One could not but admire the bravery of the author in persisting to write on such a topic. Soviet authorities would have commissioned a special committee for this purpose! In this respect, Japan is much more equipped mechanically; the electronic mechanisms are being profusely used there for investigating syllabication."

7. An ardent admirer of Pāṇini

Dr. Varma's wonderful mastery over the Pāṇinian system of grammar is well known. There is hardly any communication on linguistic aspects in which he does not refer to this great grammarian of ancient India. Thus, commenting on a morphological aspect of Pattani he states: "The bare truth is that the linguistic atmosphere of the country now lacks in the wide intellectual horizon of Pāṇini. For the student of Pāṇini is often embarrassed by the question whether a *sūtra* of Pāṇini concerns grammar or lexicography; e.g., a cultivated field with reference to some grain was stated to be presented by the suffix *-īna*, as a field of *kodra* was called *kodraṇam* (5.2.1, *dhanyānām bhavane kṣetre khañ*)

(technically formed by the suffix *-khañ*) but re. two types of grain, viz., *vrihi* and *śāli*, the field was called *vraiheya* and *śāleya* (5.2.2, *vrihi-śālyor dhak*) (formed by the suffix *-dhak*).” (4.11.1978). Similarly, in another letter (26.3.1976) appreciating Pāṇini’s accentual horizon, Dr. Varma states : “On every Monday, as I study Pāṇini, only heaven can count the number of times that I remember you, for, my appreciative delights in this study would have increased immensely if you were by my side !

“1. I place before you, as the first example for today, *sūtra* 2.1.2, *supāmantrite parāṅgavat svare*, ‘from the accentual point of view, a declined word becomes a portion of the succeeding vocative’. The *Kāśikā* illustrates : *kaśmīrāṇām rājan*, and states that the declined word enters into the vocative, *subantam āmantritam anupraviśati*, so that *kaśmīrāṇām* participates in the accentuation of *rājan*.

Here, evidently, Pāṇini is referring to the living speech of his age, for there are no such records of presentation in the Vedic age.

2. In 8.1.72, *āmantritam pūrvam avidyamānavat*, it is stated that a preceding vocative should be taken as non-existent, e.g., in the statement, ‘Oh Devadatta ! are you cooking ?’ Devadatta ! *pacasi* ?, the accent on *pacasi*, expected to be elided by 8.1.8, *tinatīnaḥ*, will not be elided. How lifelike !” (26.3.1976).

8. An admirer of Soviet linguists

It is a tragedy with most of the Indian scholars that once they are established in their discipline they cease to grow further. But Dr. Varma is one of the many exceptions in this respect. In the sphere of knowledge, he is never satisfied with what he has already achieved. Rather, he is ever keen to keep himself posted with the latest trends in the field of linguistics. In fact, he has a child’s inquisitiveness for learning a language. Of late, he became interested in Russian linguistics and for that he learnt the Russian language so that he could read Russian works in original. Now, as may be evident from the fragments of his communications quoted above, he has become an admirer of their approach to linguistics. I may quote a few more examples here.

Commenting on the formative suffix *-phiki* ‘fold’ of Pattani, he states : “To characterize is to correlate, says a Soviet authority. What is the conceptual basis of *-phiki* ? Unless some correlates are again collected from the speaker, the whole presentation will amount to a mere cataloguing.” (15.3.1978).

Commenting on syllabic patterns of Pattani he writes : "The staggering variations, as many as 12 in trisyllabic words, reveal a challenging presentation of the various degrees in the prominence of these syllables. Soviet linguists would have prepared a Committee to demonstrate the degrees and ratios of prominence in words like *trābbhaṇi*, *hyāṅkolkhi*." (16.3.1978)

Again : "You may be interested to learn that Soviet authorities have announced a new programme for syllabication, on the basis of Syntagma, *i.e.*, meaning+intonation of words or a group of words. Factually, syllabication is these two, and not a mechanistic bogie of lifeless things like CV ! This means a revolution in the approach to syllabication. How I wish, we could meet and discuss this revolutionary approach !" (18.3.1978)

9. Appreciation of the linguistic genius of Pattani

His penetrating insight into the linguistic niceties and mechanism of a language is well known. Consequently, in his observations there are a number of notes which throw important light into the working of human language. I might cite a few such observations :

"Your noble letter of 14.6.1977 is the most exciting communication that I have ever received from your pen. The data given in this letter of yours convince me that Pattani is a marvellously creative language, so that it has created its own *Dhatupāṭha* on the basis of Indo-Aryan." (17.6.1977)

"The originality of Pattani is brilliantly revealed by the flectional nature of its interrogative structure unknown to most of the languages of the world. But it could not crop up as a mushroom. Some inter-relations must be explored." (26.7.1977)

"Further data in these studies impress me that Pattani is basically an Indo-Aryan language, but with very intimate and deep contact with other non-Aryan languages, like Tibetan. The grand venture by the author of this work deserves the attention of not only All-Indian, but International authorities."

"Besides features concerning types of languages, Pattani evinces thrilling phonological characteristics of a very original type, to which the attention of International experts has to be invited." (28.10.1977)

"The grammatically productive wealth of this language is marvellous, in spite of the neighbouring semigrammatical languages like Tibetan." (28.10.1977)

"My thrill for further data in Pattani is ever on the increase, as this language is a mine of innovations. But the drastic demands of the present age compel us to bear always in mind that any language is, above all, a complex, 'a skeleton of inter-relations', as a Soviet authority has defined it. Psychologically, it means 'pluralism', as could be revealed by the presentation of Pāṇini at almost every step. The genuine student of Pāṇini feels embarrassed in these steps—Am I studying grammar or lexicography?" (1.11.1977)

"That a monosyllabic, radically and structurally, language should evolve such a spectacularly elaborate grammatical system will be an astounding phenomenon to the International experts." (11.11.1977)

"That Pattani, in spite of highly elaborate grammatical mechanism, has also the genius for avoiding a suffix has been revealed by the data discussed in the present note." (25.11.1977)

"My interest for Pattani is being excited more and more for further data, as the present note will show that this language has a genius for exploiting individual grammatical forms like post-positions in syntactical usage as well, in spite of the wealth of other terminational mechanisms. Moreover, the masterly exposition of the author would keep the reader, if sincere, spell-bound." (29.11.1977)

His over-all impression about Pattani has been summarised in the following paragraph: "This manuscript work has been, due to its *finesse*, the topmost thrill of my intellectual existence for years. Combining in itself a penetrated observation, with inference and consequent generalization, it is one of the few books in this country which have gone so deep in to the structure of human language." (29.3.1977)

In view of the above data it can be presumed that Dr. Varma's letters written to scholars during the last many decades, if collected and studied properly, can give us a clear picture of the vast and varied aspects of his scholarship. It is hoped that a sincere effort would be made in this direction for the benefit of scholars all over the world.

DR. VARMA AND ATHARVAN STUDIES

By

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About six months back, I received from Dr. Siddheshwar Varma, a letter dated 3.3.1978, marked 'Important'. It read as follows :

Dear friend,

You may be interested to learn that with the co-operation of an *Acharya* in Āyurveda, I have worked on *Caraka-Samhitā* for some years. Inspired by this opportunity, I have undertaken a medicinal survey of the *Atharvaveda*.

I shall be deeply grateful if you nobly depute a member of (your) Institute to enlighten me regularly about citations from divers reference works as required by me. Kindly let me know his address.

Ardently thanking you for this gracious benevolence.

Yours sincerely,
Siddheshwar Varma

My experience with Dr. Varma, for more than ten years, as the person in charge of the clearing house of his academic correspondence, had taught me that to be in regular contact with him was an education in itself. So, I replied to him, by the return of post, indicating that I would deem it a privilege to attend to his requirements.

Dr. Varma graciously accepted the offer and his queries began to arrive shortly after. The first query ran as follows :

"In, *Atharva*, 2.12.7, the first phrase has the word *manyāḥ*. This word has no entry in MW (*Sanskrit-English Dictionary* by M. Monier-Williams), who has only *mānya*, 'the back or nape of the neck'. I shall

gratefully appreciate if your sources could throw any light on this word."

The Atharvan hymn, 2.12, was concerned with medicine and cures, and all examination of the external sources failed to give any documentation. So, internal investigation was undertaken, which led to a surprising situation and I could reply to Dr. Varma as follows :

"The word has been printed in this form (*manyāḥ*) in Satavalekar's edition of the *Atharvaveda*. The said reading is not correct. The correct reading is *majñāḥ*. (Cf., *Paippalāda Atharvaveda*, 2.5.8). It may be noted that V.V.R I's *Vedic Word Concordance* duly takes note of this, when it gives the reading *majñāḥ* under the keyword *majjān-*, (*Samhitā* Section, Pt. IV, pp. 2404-5), and points out in footnote 'd' to page 2405, the doubtfulness of *manyāḥ*. And, once *majñāḥ* is understood as its correct form, the medical meaning of the word as 'bone-marrow' becomes apparent."

Pat came Dr. Varma's approbation : "Many thanks for the illuminating note on the correct reading *māññāḥ* in the *Atharva.*, 2.12.7. It has saved our *Sammanana Club* here so many embarassments."

As Dr. Varma's 'Survey' of the *Atharvaveda* progressed, the tempo of his letters increased, and, for the last three months, the flow continues at the rate of one letter per day. However, the letters were not all queries. Through these letters Dr. Varma strived to share with the present writer the travail involved in plodding through the abstruse Atharvan hymns, the doubts that certain expressions aroused in him, the words which were difficult to understand, the conflicting interpretations put forward by the ancient scholiasts and modern exegetists, the thrill that he felt when he came across happy expressions and noble thoughts, the childlike joy that he experienced at divining the correct sense of difficult words, and his wonder at the supreme truths that the Vedic hymns laid bare before him.

Dr. Varma ardently believes in mutual communion of ideas. He revels in enjoying with others a work, an idea, a thought. He even seemed to go a step further than the Vedic dictum, *Ekaḥ svādu na bhuñjīta*, 'Taste not the sweet dish by oneself', when he communicated not only his findings but also his failures, apprehensions and even ignorance on abstruse literary and intellectual matters. His expressed

view was to identify himself with his colleagues, leading them into his thought-currents so as to enable joint solutions to emerge through *sammanana*, 'collective thinking', a noble ideal expressed in the concluding hymn of the *Rgveda*, *sām vo manāmsi jānatām* (10.191.2).

A sampling of his daily letters, as extracted below, would reveal, as nothing else would, the mental make-up of Dr. Varma and his reactions during the Atharvan Survey which he is presently pursuing :

"The marvel of a single verb sublimated by *AV* 5.4 awaits data to be defined. The herb is *kuṣṭha*... 5.4.5. *b*, describes boats conveying this herb to other places : *nāvó*... 7*a* states it to be a friend of Soma, *somdsyāsi sakhā* !" (4.6.1978).

"*AV* 11.6 indicates : (1) A wide mental horizon, but its topmost feature is moral, as every verse ends with *te nò muñcantvāmhāsaḥ*. (2) Even animals, earthly and heavenly, are begged with the above phrase ! (3) Even demons and serpents are begged !! (4) Plants, herbs, various grasses are similarly begged !!! An amazing unity complex." (15.6.1978).

"*AV* 11.9 is a presentation of the processes of warfare during the age. (1) The topmost bugbear *ārbuda* 'disaster' has been set up, (1 *c*) ; (2) detailed weapons beginning with *asi-*, (1 *b*) ; (3) call to allies, (2 *a*) ; (4) Seven types of *ārbuda*, (6 *a*) ; (4) Tremendous data about birds and insects, (10 *a*) ; (5) Divine hidden beings beginning from *gandharva*. The data is accompanied with a colloquialism, the systematics of which is a hell !" (18.6.1978).

"The study of *AV* 13.3 may perhaps turn out to be an epoch in (your Institute), for the receipt of Whitney's Translation (sent by you for my study), when compared with *MW* has stimulated many problems for *sammanana*.

(1) 1 *a*, *drāpim kṛtvā*. *MW* has no entry for *drāpi-*. But Whitney renders it as 'garment', without treating its derivation in his *Notes* ! What do our ancient authorities say on this issue ?

(2) In 1 *d*, *bráhmapya-* has been rendered 'oppressing Brahmins' but neither (has) explained the derivation.

(3) In 1 *c*, *brāhmaṇam jināti*, *jināti* has been rendered by Whitney as 'scathes', but he does not discuss the word. Our ancients ?

(4) In 4 *a*, Whitney only translates *apānēna samudrāsya jaṭhāraṃ ...pīpartti*. Our ancients ?

(5) In 5 *a*, *pañktyā*, Whitney perhaps corresponds to 'all the seers' here. Our ancients ?" (28.6.1978).

"*AV* 13.3 challenges the next *sammanana* problem :

(1) *sūryāḥ...saptdā...* 'seven suns', only translated by Whitney.

(2) *ārpitāḥ* 'set', Whitney without explanation. Our ancients ?
Bibliography ?

(3) When *rōhita*, the Creator of *yajña* (13.1.2), was created, *bṛhāt* was on one side, *rathantarā*, on another. Whitney merely translates. Our ancients ?

(4) In connection with these suns, (12 *a*), Kāśyapa is addressed. Whitney does not comment. Who was this personality ? We expect an essay on this personality." (30.6.1978).

"(1) The draft-horse of the Sun, in *AV* 13.3, has been stated to be harnessed 'eight-fold' (19 *a*), which *MV* renders as 'in 8 parts'. Here, it apparently seems to be only hyperbolic in the sense of firmness. But, any pattern in this sense ?

(2) An interesting phrase in the verse, 'line of righteousness', *ṛtasya tāntum*, is further continued into the next verse in connection with *Gayatrī*, declared as the 'womb of the Immortal'. Our ancients ?
Bibliography ?

(3) *Vi auṇīt* is translated as 'opened out'. No trace of this expression in *MV* ! Our ancients ? (21, Wh. 22).

(4) The idiomatic sense of *hitā* as 'impelled' by powers, *kārṭṛ-bhīḥ* is probable, through *MW* renders it as 'prepared' (22).

(5) *Arkāḥ* as 'song' connected with 'shines up', *ūdarocayā* seems to be literal. Our ancients ?

(6) *bhūyo vīcakrame* 'strode out more' (25), has not been handled by *MW*. Our ancients ? Bibliography ?" (2.7.1978).

"(1) The structure of the word *abhisvarā-* (*AV* 3.3.25) awaits a pattern in the sense of 'within the call of'. *MW* illustrates only its basis *abhisvár-* 'for calling one into one's presence.'

(2) Another word awaiting a pattern is in the same verse, *éka-pād-*; *MW* has only *ékapādaḥ*.

(3) *ruhaḥ* 'ascents'—the semantic aspects of the word is unusual (26). *MW* *ruh-* 'growth'. Teams are wanted to search for patterns !

(4) The formation of *avacākaśat* is plain but the sense of *avakāś-* here is 'looking down upon', awaiting a pattern (*AV* 13.4.1).

(5) An unusual God, 'Mahāyamá', though attested by *MW*, awaits sense particulars. Whitney offers no note thereon. *MW* simply adds : '*AV*'. Patternization of additional Gods in *AV* is awaited." (8.7.1978).

"It will be news to the Vedic *jñāsu* that *AV* 16.2.6 is virtually the first deliberate 'ritual creation' in a Vedic *Saṃhitā*, in the sentence : *Nāmo'stu devāya prastarāya*, the missing link being only 'Om' in the beginning !" (16.7.1978).

"Re. the metrical aspects of *Atharva-Saṃhitā* : The two striking features of *AV*, as regards metrical form, are the extreme irregularity and the predominance of *anuṣṭubh* stanza." (17.7.1978).

"In *AV* 17.1.15 : (1) *tvam tṛtam tam paryeṣi* invokes in *tṛtam* an enigma. Whitney renders, "Thou goest about *Tṛta* ?", while *MW* has "eaten, \sqrt{tr} 'to eat', Dph." Bibliographies ?

(2) In verse 17, *pāncabhiḥ...parāhaḥ*, "with five, thou heatest upward (*pārāṇ*)" (Whitney), and "The com. supplies *didhiti* or *marici* for the missing noun, and explains 'the five' as 'rays' acquired to illuminate," (*MW*), are hopeless, in this case. Bibliographies ?" (31.7.1978).

"That the text-maker's eye could err, has been established by the reciter's testimony in cases where errors of the eye, as distinguished

from errors of the ear, are probable. Thus, the testimony of the reciters at 9.8.20 establishes the reading *visalpd-* against *visalyd-* (cf., Ajmer edition).” (7.7.1978).

The penetration and discernment of Dr. Varma in his study of the Atharvan hymns, the vastness of his outlook, and, above all, his anxiety to arrive at the root of problems, are all too clear from the extracts reproduced above. They would also show how the academic association and close collaboration with Dr. Varma could be an education for any enthusiastic scholar – an association through which many young scholars have benefitted.

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**BIBLIOGRAPHY OF THE WRITINGS
OF
DR. SIDDHESHWAR VARMA**

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**VISHVESHVARANAND VISHVA BANDHU INSTITUTE
OF SANSKRIT AND INDOLOGICAL STUDIES
PANJAB UNIVERSITY**

HOSHIARPUR

1978

सर्वेऽधिकाराः सुरक्षिताः

प्रथमं संस्करणम्, २०३५ (वि.)

प्रकाशकृत्

विश्वेश्वरानन्द-विश्वबन्धु-संस्कृत-

भारती-शोध-संस्थानम्

पञ्जाब-विश्वविद्यालयः

साधुआश्रमः, होशियारपुरम् (पं., भारतम्)



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INTRODUCTION

The *Bibliography of the writings of Dr. Siddheshwar Varma* presented in the pages that follow stands in need of an introductory note for more reasons than one. First, it is a *Bibliography* with a difference, in that it comprises not only the published writings of Dr. Varma, but also his unpublished writings. Secondly, it is intended not merely to record the writings of this prolific and versatile scholar, but directed also towards a higher purpose. It would be noticed from the following pages that the quantum of the unpublished writings of Dr. Varma far exceeds that of his published writings. It would also be noticed that his writings are as varied in their contents as in the form of their presentation. While the different Indian languages and their literatures, Vedic exegesis, linguistic and dialectal analyses, word studies, grammar, lexicography and literary criticism provide the themes for his writings, the exposition takes the form of books and monographs, articles, reviews, linguistic notes and literary correspondence,—all suffused with deep understanding, critical acumen, analytical presentation and an ebullient gusto characteristic of Dr. Varma. A substantial part of these unpublished writings are still in the form of draft notes and academic correspondence which require scholarly sifting, analysis and digesting for their presentation in the form of books, studies and monographs. It is unthinkable to place the strain involved in the said painstaking and time-consuming work on the shoulders of Dr. Varma, who is now in his nineties and is ever engaged in further studies and original writings. The documentation in the *Bibliography* of the voluminous unpublished writings of this type is intended to enthuse interested scholars to come forward and take up one or the other of the several studies and bring the same to consummation, in consultation with Dr. Varma, who would, naturally, welcome such efforts.

A matter of extreme significance in this context rests on the exceptional foresight displayed by Acharya Dr. Vishva Bandhu, the Founder-Director of this Institute. He had the greatest admiration for the scholarship and literary flair of Dr. Varma and, on the latter's dedicating his services to the Institute, on his retirement from Government service, in 1943, he accepted the same with elation. And, what is more, he made available to Dr. Varma, wherever he stayed, Jammu,

Nagpur, Chandigarh or Delhi, the necessary facilities for research and literary work and created in the Vishveshvaranand Institute a cell to function as the clearing house for the voluminous academic correspondence of Dr. Varma. Thus, whatever Dr. Varma wrote, from wherever he stayed, used to be sent to the Institute for its being typed and forwarded to the respective addressees, with a copy to Dr. Varma, the originals and one copy thereof being preserved in the Institute. As a result of this policy initiated by Acharya Vishva Bandhu, this Institute possesses or has within its reach, copies of practically the entire academic writings of Dr. Varma, which run to about 20,000 pages, as documented in this *Bibliography*.

In the present *Bibliography*, the published writings of Dr. Varma, issued through a large number of books and periodicals, and the unpublished writings available in about 175 files, have been carefully analysed and documented in nine sections, devoted, respectively, to : I. Books and monographs (76 entries), II. Research papers (173), III. Introductions (9), IV. Linguistic and literary notes (35), V. Reviews (174), and VI. Linguistic, literary and cultural correspondence (59), with three further sections documenting, VII. Felicitation volumes on Dr. Varma, VIII. Biographical accounts of Dr. Varma, and IX. Writings on Dr. Varma's works. An *Index* has also been provided towards facilitating reference to the numerous topics treated in the writings of Dr. Varma.

To strike a personal note, I might mention that since I joined the Institute in 1962 as the Curator of its Research and Library Departments, I have been holding the charge of this 'clearing house', a privilege which I cherish. Indeed, it is the close familiarity gained as above that has stood in my good stead in documenting the large number of files relating to Dr. Varma towards the preparation of the present *Bibliography*. It is to be hoped that the information supplied by this *Bibliography* about the unpublished writings and draft notes of Dr. Varma would eventually attract younger scholars to come forward to pursue and bring to successful completion the different lines of work initiated by Dr. Varma. I may add that this Institute would be most happy to provide such scholars with all possible facilities in this regard.

K. V. SARMA

Hoshiarpur,
Sept. 15, 1978

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